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Zion's Herald.

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THE OUTLOOK.

The success of the proposed International Maritime Conference is assured — or, at least, its meeting is. The British government has accepted the invitation, and there are now thirteen nations which have signified their willingness to send representatives. The Conference will be held in Washington, and will, among other things, decide upon a uniform code of signals to be used at sea during foggy weather. The recent awful collision off Beechy Head, as a result of which the steamer "Glenoe" went to the bottom carrying with her fifty-four victims, emphasizes the necessity for the Conference.

The perseverance of the woman suffragists who are advocating their cause in Washington has been rewarded by a favorable report of the Senate special committee. The proposed legislation takes the shape of a joint resolution for a constitutional amendment forbidding any curtailment by either federal or state authority on account of sex of the right to vote. Possibly this resolution might have better success than the similar one of three years ago when only sixteen senators voted in its favor, if there were time to urge it; but the closing weeks of the session are generally too busy for the discussion of social reforms, and the women will have to begin anew with the next Congress.

Lack of uniformity in State laws relative to divorce has often been deplored. In Nebraska, for instance, residence for a single day, with a return in half a year, entitles one to obtain a divorce on the ground of a six months' residence. Hence, that State — to its shame be it said — is a favorite one for those seeking to be loosed from the marital bond. A movement has been inaugurated in New York to correct this inter-State evil. A bill has been introduced into the Assembly, providing for a special commission to secure uniform laws on several subjects, marriage and divorce in particular. The bill proposes that this commission inquire into the feasibility of the State of New York "inviting the other States of the Union to send representatives to a convention which shall draft uniform laws to be submitted for the approval and adoption of the several States." In the absence of a constitutional amendment, some such concurrent State action is very desirable. We bid it God-speed.

The "Omnibus" bill for the admission of five new States — North and South Dakota, Montana, Washington, and New Mexico — which passed the House of Representatives some time ago by a vote of 144 to 98, is "hung up" between the two houses, the committee of conference being unable to agree. That such would be its fate was predicted, partisan motives having had much to do with the proposition to deal by wholesale with these territories rather than singly. Nothing daunted, however, by the disagreement on the former bill, the House committee on Territories has taken action upon another, providing for the admission of Idaho, Wyoming and Arizona — rejecting Utah. Owing to the shortness of time for debate before the close of the session, and the fact that these Territories by no means stand on an equality as respects their claims for State privileges, it is to be hoped that no final action will be taken upon these bills. The stars will sparkle just as brightly if admitted to the galaxy one by one, and later on.

Following closely upon the judicial decree in France which dissolved the Panama Canal Company, came the passage in this country of the bill which incorporated the Nicaragua scheme. "Vociferous applause" followed the announcement of the handsome majority which it received when the conference report was put to vote in the House; and the feeling of elation was not probably confined to Washington. For the Nicaragua enterprise is thoroughly American in its inception and plan, and repeated surveys have demonstrated both its feasibility and comparative cheapness. The original estimate of the Panama project was about \$250,000,000. Considerably more than that sum has been expended, and only about a fifth of the cutting has been made. While the problem of the Chagres River has been simply ignored. Even could it be finished, whether with locks or without, it would not prove a paying investment — that is, if the old obligations were recognized. On the other hand, every engineering difficulty on the Nicaraguan route has been investigated with care, and the cost of construction is put as low as \$60,000,000; it ought not to exceed \$100,000,000. Now that the scheme has received governmental sanction, there will be no delay in securing the required capital and going on with the work. It is believed that within six years the two oceans will be united.

fancied? Did not the recent strikes on the street car lines in New York and Brooklyn result in the usual discomfort to the public, and the usual loss of pay and acts of violence on the part of the strikers, with nothing to show on the other side? Are they not now acknowledged to have been stupid blunders? Can any one blame Mr. Richardson, of the Brooklyn roads, for refusing to re-employ members of the Knights of Labor? — for saying to the committee that waited upon him, "every man can choose for himself whether he will owe allegiance to the company that puts bread and butter into his mouth, or to the irresponsible organization that takes it out?" The causes that led to the recent suspension of work will be investigated by the State Board of Arbitration and Mediation, whose proffered services were rejected by the railroad companies. But again we ask: Considering the fact that three commissioners and a secretary are paid an aggregate sum of \$11,000 in New York State for the very purpose of listening to and reconciling differences between employers and employees, what was the need of these strikes? And what is the need of a strike in any State where such a board exists? Ought not organizations which order strikes, and resort to violence to enforce suspension of work in order to make them effective, to be dealt with as conspirators against the peace of society? With all sympathy for workmen in every sphere of life, we submit to them the question, is it not time to abandon strikes, and try something else?

The acceptance by Mr. Bayard of Prince Bismarck's proposition to resume, at Berlin, the negotiations concerning Samoa, together with the publication of the "secret protocols," and the removal of Consul General Sewall, were the only important developments last week in the Pacific complication. The Washington conference was opened nearly two years ago, on the 25th of June, and was called to adjust differences which had arisen from the collision of the German and American consuls at Apia. In the attempt to fix upon a plan for the autonomous administration of the islands disagreement soon appeared. Mr. Bayard proposed that it be vested in an executive council, to be composed of the king, the vice-king, and three foreigners, of whom one was to be designated by each of the treaty powers. The German representative, however, insisted that the administration be controlled by the power having the commercial preponderance in Samoa, meaning, of course, Germany. Strangely enough, England's representative favored this latter view, receding from Earl Granville's recent declaration that England could not possibly "accept a position of less influence and consideration than Germany's." The conference adjourned on the 26th of July until autumn, in order to permit the representatives to confer with their respective governments. The forcible deposition of King Malletoa by the Germans, shortly after, and the setting up of Tanamases in his place, indefinitely postponed further negotiations until this recent call from Prince Bismarck. Undoubtedly the call would have been made but for the determined attitude of this government. It is gratifying to know that Secretary Whitney has taken steps to occupy Pagapago as a coaling station. Three thousand tons of coal will be shipped at once — a fact which will have its influence in the coming negotiations.

The dreary proceedings of the Parnell Commission were somewhat enlivened last week by the testimony of one Beach, or Le Caron, who confessed that he had joined the Fenian organization and the Clan-na-Gael as a spy in the service of the British government, and had systematically betrayed the secrets which he had sworn to keep inviolable. He gloried in the infamous role which he had played as "a self-confessed falsifier." His testimony, of course, is of a character which will not permit corroboration. Its veracity, under the circumstances, is therefore open to grave suspicion. Much information was brought out as to the working of the various secret Irish organizations, but nothing that seriously compromised Mr. Parnell, except to show that he associated with men accused of planning outrages. Attorney General Webster admitted that this was the extent of the implication which he aimed to establish. As to the alleged consultation of Mr. Parnell with the witness about organizing "a successful insurrection" against the British government, the testimony was too flimsy and absurd to make any serious impression.

A Big Straw Prophetic of the Coming Storm.

BY CHAPLAIN C. MCQUIRE.

THE readers of ZION'S HERALD are aware that the legislature of the State of Pennsylvania, by an overwhelming majority, has submitted the constitutional amendment to the people. The election comes off June 18. The amendment is so submitted that sincere men of all parties can vote for it without severing party ties. Democrats, Republicans, Native Americans, Third Party Prohibitionists, can all vote together to lay the rum power in its grave. Here is a straw prophetic of the storm that is rising among these mountains through which I am gliding this beautiful morning.

A hotel keeper in Ashland, who sells rum himself, put a ballot box by the side of his register, and, as his guests inscribed their names he requested each one to deposit a ballot "for" or "against" the amendment. For one week this was kept up. At the end of the week the box was opened. Four hundred and forty-six ballots were in it. Four hundred and one were for the amendment. Many of the voters, doubtless, were drinking men, but the prospect of freeing the State

from the domination of the rum power is going to be too strong a temptation for these men even, to withhold their votes for the amendment.

If the Keystone State secures her emancipation, with Iowa and Kansas in the West, and Massachusetts in the East, the blessed example will become irresistibly contagious, and the national Dragon itself will fall in the presence of the Ark of God.

MONEY IN ELECTIONS.

BY REV. D. H. WHELER, LL. D.

A RECENT editorial reference in ZION'S HERALD to the Nation's treatment of fraud and bribery in elections, moves me to say a few words on the general subject. Permit me first to say that in my judgment the Nation is apt to be careless in its statements respecting political facts. Its method is to substitute its inferences from rumors for the facts. Besides, the Nation has suffered a severe and mortifying defeat, and the defeated are apt to cry fraud. We all know perfectly that if its cause had succeeded at the elections, it would be very cheerful about the moral condition of the country — as cheerful as it was four years ago, when the other party had some misgivings about national morals as they appear in election returns.

My personal knowledge of political methods extends over some thirty years, and for two-thirds of that time I have been a close observer of the campaign tactics of parties. This experience leaves me with the following impressions: —

1. There has been no increase of bribery in elections. As a boy, I saw men pointed out as men who sold their votes in a rural district. Some such human creatures have always existed; the number of them has not increased faster than patriotic voters have increased. There are more bribed men than there were thirty years ago, but there are not more proportionally. Nor can I persuade myself that the bribed voter is or can be a national danger.

2. The entire list of election scandals originates in local politics when men, not principles, are at issue. Of course the methods of local elections tend to run into national politics because the two kinds of elections are held at the same time. But if the two kinds of elections could be completely separated, I believe that most of the scandalous practices would cease in national elections. New York city is the hot-bed of these scandals, because something like thirty millions of city revenue is disposed of or distributed through universal suffrage. These millions are the largest temptations held out to imperfect civic virtue, and no real political principles exist to steady the tempted men in the local elections of the metropolis.

3. The last election where I live was remarkable for being the only one in a score of years in which there was not a single charge of improper use of money — I refer to the congressional district, especially. From other sections I hear similar statements of improvement. The reasons are to be found, first of all, in the fact that no political worker really wants to buy votes; though he may be willing to influence them with money.

4. The political workers, taking the country through, are as good as their neighbors. It is seldom that a campaign committee is made up without leading and influential church members. In the cities, a crowd of characterless men do powerfully influence and even decide elections of a local nature. Outside of the cities, as a rule, a party cannot afford to be led by, or to employ, disreputable men.

5. But why is so much money spent? The answer to this question is a very easy and simple one; and yet I do not remember to have seen it in any religious paper; though unpleasant inferences from the growth of campaign expenses are often found in such papers. In the first place, the country has grown; in the second place, political methods have tended toward scientific carefulness of plan and action. In one important respect an enormous change has come about. Thirty years ago all political service was gratuitous; now it is nearly all paid for. The present method is really the most moral. Under the old system, the political worker had a claim on the government. He must have some office or contract for his gratuitous service. Now he has no such claim. If he is paid for speaking and organizing, the account is settled on a business basis.

But what are men paid to do? They are paid to collect statistics. Last year two separate canvasses were made by each of the great parties of all the doubtful States. It was a count of voters classified by their preferences. It is a moderate estimate that each party paid half a million of dollars for these canvasses. Almost every speech cost something; a large number of speeches were paid for directly. Others cost hotel bills and livery hire. Then there are outlays for halls, uniforms, printed literature, and many other incidentals. One rural meeting, to my knowledge, cost \$500, and was considered cheap by the committee. Payments in such cases are no more obnoxious to morals than the salary of a preacher or the expenses of a church. In both kinds of cases money is legitimately used to influence the judgments and actions of men. We must condemn the system of suffrage under which we live before we can candidly condemn the use of money to promote the success of political principles supported by five or six millions of votes.

Why are political funds freely given by many citizens, some of whom are rich and give according to their means? Because they believe in the principles whose success they promote by carrying on work believed to be necessary. A church member may give his money for the success of his party as conscientiously as he gives it to support his church. You insult him when you charge him with creating a corruption fund. In his mind, this money is as clean as his pew rent.

No doubt, money is to a small extent improperly spent. But we ought to drive straight at the particular corruption and destroy it. Mere grumbling about the general expenses of campaigns will do no good. I have said nothing of the South, where money cuts no figure in frauds; but the general conditions are much the same — moral oppression is more active than bribery, and it is the greater danger.

The fear of money in politics is hardly reasonable. Money can help ideas and principles, but its power of corruption is limited by brains and conscience, which are the great political forces. The cry about rich men in churches and in politics is in each case a panicky and irrational one — in neither place is the rich man of much force apart from brains and convictions.

CHRISTIAN SOCIALISM.

IV.

"Helping Folks."

BY REV. ARNOLD THOMAS, D. D.

THOSE of us who occupy the place of the religious teacher have opportunities of studying human nature beyond most men. We see it on its best and on its worst side. It is assumed by all persons in need of help, that the Christian pastor, in virtue of his position, ought to be able to render the help needed. Applications of all kinds come to us. Two-thirds of all the letters we receive from the postman's hands are letters of solicitation for some kind of help. A man must be of a very hopeful disposition to maintain his cheerfulness under the condition of mind brought about by this perpetual cry from all quarters of "Give," "Give." It is quite curious to notice how Christianity has created the impression of its inherent and necessary helpfulness. Even those who are not themselves Christians expect that the Christian will listen to their appeals. They assume that there is an inexhaustibleness in Christian character. Looking at it in one way, is it not remarkable that Christianity should have conveyed the impression of its competency to help where the impression of its ethical righteousness has not been appreciated?

This subject of "Helping Folks" is one to which intelligence ought to be directed. Our Lord said unto His disciples, "Ye have the poor always with you, and whosoever ye will, ye can do them good." Too many persons assume that the one good and necessary thing in charity is to give to the poor — not only to the poor known, but to any poor. But intelligence and wisdom are needed in the distribution of alms as in everything else. Often to give money is the easiest of all possible acts. The man is there with his request; the money is there in the pocket; the transference of the money to the beggar, without asking many questions, is done in a minute; and there is the end of the transaction. I need not say to those who have thought over the matter that such a system of giving relief to the poor is about the laziest and worst. It is so easy to do it. A man comes to my door. He calls me out of my study. I have no knowledge of him. I have no time to talk with him, or to investigate his case. I have no means of doing it. The probability is, that the case is not one which can be relieved by money. But I think, against my better judgment, that out of fifty such applicants one may be deserving. This may be the one. I will give the man the benefit of the doubt. There is nothing about the man to commend him to me, but I give him the dollar. Have I helped him? If I had given him nothing, I should have felt badly. The case might have been deserving. And so I purchase a dollar's worth of admiration for my own sympathetic nature, and he goes his way. My heart is mollified, but my conscience, is not satisfied, and certainly my intelligence is not. This is a specimen of the readiest and easiest mode of helping folks. Men and women who have steeled themselves to resist all appeals of all kinds, of course are not drawn into sympathy with such cases; but the majority of us, I apprehend, yield, if not always, yet frequently.

Let it be allowed without debate that to be hard-hearted and unsympathetic towards the "dead-beats" of society, as they are sometimes called, is not Christian. But our nature is not all feeling. God has given us reason, judgment, intelligence — these have their rights and uses. In "helping folks" the question we have to ask is whether we are helping them up, or helping them down. Now, I venture the assertion that much in society which passes for helpfulness, much which has to it a good outward look, is not right in its tendency. It is helping folks down, and not up. It is of the nature of action which represents feeling, and not intelligence.

True Helpfulness Helps the Man to be More of a Man.

Any helpfulness which pauperizes is only helpfulness in appearance. There is no abiding substance in it. It is of the nature of "wood, hay, stubble," not of the nature of "gold, silver, precious stones." Of all things to be avoided in society one of the worst is the creation of a chronic pauperism. We have only to look to the outer countries of the world to know how easy it is to demoralize by what is called "charity." Who, traveling in Europe, has not been appalled by the crowds of professional beggars everywhere met?

This begging business is as much a trade as is boot-making. Among the beggars themselves there is no sense of degradation or shame. They consort with each other, all on the same moral level, the most admired being necessarily the man or woman or child most skillful in compelling the "charitable" into practical sympathy. The most successful beggars are the most successful actors. They beg, not with the voice only, but with the form, the expression, the gait, the whole body. There

is much art displayed. If it were not so sad a spectacle, one might learn no little from it, and even get considerable amusement out of it. But from a social point of view, is it not distressing to think of these crowds of people, with the spirit of pauperism in them as a chronic state? When men and women are paupers from generation to generation, with no idea, seemingly, of being anything else, is there not something very wrong in our social ideas and habits? As an evidence that all types of ecclesiasticism are not alike in the spirit they foster, we find, as a matter of fact, that these paupers are far more numerous in papal than in Protestant countries. If we take two Swiss cantons lying side by side, it will invariably be found that the beggars are two in the Romanist State to one in the Protestant.

Now, let us remember that it is just as easy to grow paupers here as it is there. We have only to encourage beggary from door to door; give to every man who applies, asking no questions, and that unimprovable residuum of population found everywhere in the old countries will be here. There is nothing which demoralizes the recipients more rapidly than indiscriminate and uninvestigating almsgiving. It is helping down instead of helping up. Poverty will be always; pauperism — quite another matter — need never be. Apart from the danger elements to personal safety which come into a neighborhood with strolling vagabondism, the recognition of an assumed right which these of whom I speak make — to have for the asking — is, from a social point of view, dangerous. Every beggar is a practical communist. He takes it as a matter of course that he has a right to that for which he has given no equivalent in labor. Refuse him, and his countenance changes; immediately the voice takes on a threatening tone. His presence, as he knows, creates alarm in women and children. That timidity on which he reckons is part of his stock in trade. To encourage vagabondism is socially disreputable. They who give alms to unknown beggars are virtually in co-operation with those beggars against the quiet and safety of their own neighborhood. Our sympathies, as well as our intellectual faculties, need to be trained. If in "helping folks" we are to help them up and not down, we must bring conscience, intelligence and reason into co-operation with feeling.

This leads me to that on which I specially want to insist, viz., that there is No Real Helpfulness in That Which Stops at the Material. Herein, it seems to me, social economists make their great mistake, and show themselves grievously defective. So very much of their writing assumes that society needs some new re-adjustment of material conditions. They proceed upon the assumption that there is an ideal material condition; that it is obtainable by legislation; and that they who so believe have the right to upset the present social order to get something ideally perfect. I do not say that all writers on social economies are of that way of thinking, but certainly all but all socialists are. A man like Prof. Ely, of Johns Hopkins University, introduces constantly elements of a much higher order. He has his eye on the man, not exclusively on his wages; on the man who controls capital, and not simply on capital controlling the man. The true and only adequate idea of helping others is to help them to develop the higher elements in their nature. Hence, I hold that Christian churches, in working steadily to raise character and diffuse intelligence, are far wiser in their methods than are the fault-finders who criticize them. The very best form of help is that which enables a man to help himself. It is easy to see this. A very simple illustration will make it plain. Suppose that I say to a man, "You come to my door and I will give you so much a week as long as you are poor." Jesus Christ says, "Give alms to the poor." He comes and gets his dole and goes his way; idles about; spends it; comes back next week; gets more, and so on from week to week. That is called "charity." In the loose sense of the word it is, but if by charity you mean love — love to that man — it is hardly charity. It may be giving alms, but giving alms may not be charity. Suppose, instead of the simple act of passing coins from my hand to his, I say to the man: "I do not approve of men getting anything for nothing. St. Paul says, 'If a man will not work, neither shall he eat.' I have certain work, which, if you are capable of doing it, you can do. I will pay you as good wage as is given for that kind of work. It is much better for you morally and in every way to earn money than to beg it. I don't exactly want a man. I can do without one and save my money, but I agree to give you this opportunity to work, and I will pay you so much." Am I charitable then? Am I not really more charitable to that man than when I simply kept him on the level of a beggar? I feel that I am respecting the man, and making him respect himself. So far as I can teach that man anything, so far as I can develop any intelligence in him, so far as I can make him competent by suggestions and directions, so far as I am helping him to help himself, and in the truest sense of the word I am charitable. More in this way than in the other way I am helping that man. And though he may not see it at first, yet when his moral sense develops, and when he gets a rise in his intelligence, he will recognize that the man who helps him to help himself is his best friend, and from a social point of view by far the most charitable man.

By those who know nothing about them except from such thistle down of rumor as is floating about in society Christian churches are often accused of being doctrinal and theoretical, and not practical. They are accused of being very much concerned with souls, and comparatively little with bodies. Such remarks display pitiable ignorance — that we know; but if it were so, I affirm that it is quite impossible to help a man's soul and not help his body. The soul is the man; the body

is the house in which the man lives. Helping the body only is like taking a paint brush and painting the outside of a man's house while the man inside is starving. There is no true help which stops at the stomach. Am I not insulted when a man has the opinion that all I need is to be fed and stabled properly and sufficiently blanketed in zero weather and then I have all my wants satisfied? I have mental wants — I have wants even deeper than mental wants. No one really helps me who does not help me mentally and affectionally. I agree then thoroughly with those who say that you cannot by any legislation whatsoever force a man into a position, and keep him in it, if he have not a temper of mind suited to that position; if he have mental and moral disability which tend to sink him. A writer of eminence (Mr. W. R. Gregg) has attested about his own country of England that the expenditure of the working classes in drinking and smoking is not far from 60,000,000 pounds sterling per annum (\$300,000,000), forty millions of which is extravagance and excess. He allows them 20,000,000 pounds sterling — evidently not demanding that they shall give up all their luxuries, but only two-thirds. "So long," he remarks, "as such figures stand unchallenged, the fate and future of the working classes, their salvation or their ruin, lies in their own hands."

There is one thing necessary to be said, and with some emphasis in these days when ladies are given to sentimentalizing over drunkards and other species of disreputable people — even sending flowers to the State prison for murderers, thus making them think they are martyrs — that so long as a man is fussed over for a crime of which he has no idea of repenting, sympathized with, pitied, coddled, made to think that he is a victim of circumstances, and inherits some taint from a bad father or mother, so long drunkenness, i. e., voluntary insanity, will never appear in its true light. Let every drunkard know assuredly that he will be punished, with no chance of escape, and he will manage to summon up his sluggish will-force and keep on the safe side of the line of sobriety. I appreciate the patience and tenderness of good women who make a business of affectionately reminding those chronic drunkards and affectionately requesting them not to do it any more. The modicum of affection left in these men is comforted by the assurance that wife and children will not be left to starve. And so, year in and year out, one hears the same story of the same men drunk again. Let the drunkard know he will be punished without fail; let the man who sells drink to any man known to be a drunkard know that for the first offence it will be a heavy fine which he will not make up by the profits of a week or month; for the second offence, imprisonment; and there will be very little of drunkenness. This language may seem severe — not the language to be used by a clergyman. Does it approach in severity the language used by our great Teacher and Lord?

There are

Several Kinds of Piety.

The first and best is that kind which takes possession of every part of the nature and tones up, as well as gives right direction to, every part. There is another kind which makes men, and especially women, feel tenderly for others, but it often lacks judgment, reasonableness, self-control, intelligence. Intending to do good, it does as much harm as good. Instead of helping men and women up, it helps them down. It does not develop moral quality nor will-power. It puts a man in a go-cart and thus helps him to walk, but in the helping makes a baby of him. Most assuredly that is not God's way of helping men! Of all men in this world they are the most Godlike helpers who help men morally and mentally. To form character, and then to form habits which shall permeate the character — this is the helpfulness which is worth more than all other, lasting not alone through time, but into eternity. Speaking of the Paris Commune, a true friend of the people (Mr. George Dawson) writes: "One of the great blunders of the Commune was the great evil into which men are continually falling when they think that an outward change can give a vital reform. There was an attempt to overcome a law of this world. You see good men stand up sometimes to say that a community of riches would be a fine thing. I think not. Who wants to sit side by side with a lazy fellow and see him eat as much as the industrious. That the sick, the wounded, the aged, and the helpless shall still be cared for with the largest pity, we are all willing and even anxious. But that the stout and lazy vagabond has any right to our tenderness, we deny. That an arrangement should be made whereby all who have no talent for work should be able to get along without it — we have no anxiety that this should come to pass. May I rest in my quiet grave before that Paradise of sneaks, snobs and impostors exists in England! If that is the New Jerusalem, wipe my name out of its citizenship!"

In the light of the truth as it is taught us in the New Testament, I affirm that the only real and permanent way to help a man is to wake up his moral nature; to quicken his intellect; to give him every kind of competency of which he is capable. Simply to give him bread, simply to foster dependence in him, is to unnerve and unman him. Of course, if he hunger, feed him — that is a plain duty; but it is only a temporary shift, not a permanent good. There is no progress where the moral nature is not elevated, and the intellectual force increased. And so we see that of all institutions struggling with the sin and misery of this sinful world, the Christian Church is the wisest, the most respectful to our human nature, the most truly beneficent of all agencies which have for their aim to help men to a nobler manhood, and a more rich and hopeful life. "I am come," said our Lord, "that they might have life, and have it more abundantly."

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Miscellaneous.

CONVERSION OF JOSEPH COOK.

BY CHAPLAIN LOUIS N. BRADY.

Keesville, N. Y., Sunday, 30th April, 1854.—I have spent most of the day in company with my dear friend and now brother in the truth, Joseph Cook. We are drawn more closely than ever by the ties of a common Christian experience. He has just realized the saving power of God's grace in his heart, and has joined the church. This is a consummation for which many have devoutly prayed. Hours have I spent before God, pleading that all doubt and skepticism might be overcome, and that he might rejoice with me in the Saviour's love.

Some days ago, while in his room, I began to sing,—

"Alas! and did my Saviour bleed,
And did my Sovereign die;
Would he devote that sacred Head
For such a worm as I?"

Scarcely had I finished the stanza when he said: "Ah, Louis, don't sing that hymn. It disturbs my mind by awakening a fierce struggle within me. For how can I believe such a statement? Only think of it: 'The Saviour bleed, the Sovereign die, for such a sinner, for such a worm as I!' I wish I could shut my eyes, Louis, as you seem to do, to all the knotty questions which this theological teaching awakens within me, and with a simple, child-like faith like yours, learn to lean upon the promise and rejoice." And then, with a sadness of countenance which for a moment quite chilled me, he added: "It is too high and deep for me. I hope I may yet attain unto it. But there is a great conflict before me."

It was then that the fable he and I were translating a few days before came forcibly to my mind, and I saw the lion in the meshes of the net. This was my opportunity for repaying him, at least in part, for the services he had rendered me, especially in bringing me in contact with the simple word of truth, the precious Bible. I could, at any rate, play the part of the little mouse in the fable, and assist in gnawing away the threads that held him fast. It was not the time for argumentation, but for prayer. "Not by might, nor by power, but by my Spirit, saith the Lord."

Then it was I perceived that not great intellectual endowment such as my friend possesses, nor philosophical culture such as he is seeking, can in and of themselves put any one in possession of "the pearl of great price." I seemed to hear the voice of the great patriarch, crying out: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." It was evident to me, also, that the greater the mental powers of an individual, the greater danger there is of relying upon self and of falling into some form of rationalism.

This conversation with Joseph and train of thought led me away to Ticonderoga, New York, where he was born in 1838, and where, as an only child, he was reared among relatives more or less tinctured with Universalism. It was there we first met as boys in 1847. A somewhat spontaneous friendship sprang up between us. Often have I passed the cemetery where sleep many of his ancestors. There I have read and re-read the strange inscription on the tomb of the wife of his grandfather's brother, Colonel William Cook, which contains a verse which, once learned, cannot easily be forgotten. It is this:—

"If there is another world,
She lives in bliss;
If there is none,
She made the best of this."

The philosophy, poetry and incredulity of the Cook family are here well expressed. After thinking of all this, I am not much surprised at the rationalistic inquisitiveness of my dear friend. He comes honestly by it. Well may he say that a great fight is before him. But all this endears him to me more and more.

On my writing table before me is a daguerotype portrait of himself and myself taken together soon after we came to Keesville. Often as I look at his manly form, his noble, thoughtful brow, his loving expression to me, with his right arm—in the picture—enveloping my waist, I press it to my heart, and with a fervor which I cannot describe, with tears which at times I cannot restrain, I have prayed that his doubts may be dispersed, and that the still small voice of the Spirit may be heard in his inner consciousness as it is in my own. And prayer has not been in vain. The goal is at last reached! The rest of his soul in communion with the living Christ is found!

And now the friendship which bound us as boys when we coasted together over the frozen snow near his father's house, which was strengthened as side by side we pursued our literary course, joined in debates, practiced extempore oratory, roomed and lived together—that friendship has been quickened, broadened and made golden by our common faith in Christ, and in our mutual fellowship in the Spirit's baptism. Merely human ties, as we have learned, in their manifold forms and forces, are but the outer folds, the waving skirts or fringes of that garment of light in which the Invisible has robed the mysteries of His love. It is His presence which purifies and intensifies human affections and makes them enduring.

As, hand in hand, friend Cook and I walked the streets of Keesville to-day, we realized that we were "new creatures," living a new life, as it were, in a new world, with new hopes and aspirations filling our hearts with unutterable gladness. And it is not a dream. Eternal Truth exclaims: "If any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new."

While the struggles of the past came before us for review, present victories were not overlooked, and high resolves for the future were freely entertained and discussed. *Perge ad maiora*—"onward to greater things" was chosen as our motto, and, like soldiers in the battle, we promised to sell our lives as dearly as possible. Joseph reiterated what he had often intimated to me, that his purpose was to be a preacher and author. "I want to make as plain as scientific research can make them,"

he said with energy, "the knotty parts of theology which have tripped up many of my ancestors and caused me many a bitter struggle. Often have I conversed of natural theology as connected with revelation, that is, of God's works as connected with His word. I want to make this connection clear. We have often said that the preacher should be an interpreter of both nature and revelation. I should be glad to be such an interpreter. We have often spoken of educating the mind as well as the heart, of universal instruction as the basis of moral reform, of leading the common people upward as well as onward. I wish to demonstrate that such views are in the main correct and feasible. I want to help my fellow laborers, therefore, in obtaining that scope and richness of information, that just equilibrium of mental development, and that abiding power as teachers of truth, which God grants to the diligent in labor and the upright in heart."

"Let us fancy ourselves, Louis," he continued, "in Eden on the first morning of creation. An eagle is seen soaring aloft on swift pinions until he poises himself at the summit of the sky. A strange light, like wavelets from a molten sea of gold, appears in the orient. The king of birds screams out the joy: 'The sun is up! the sun is up!' A robin perched upon a tree-top in a valley, calls out: 'I don't understand you; I can't believe you; you have lost your head at that elevation.' Young Sol rolls up in his fiery car toward the zenith. His warm rays fall at last upon the re-breast, and the astonished, happy bird carols out: 'The sun is up! A timid gazelle, grazing on the herbage in the shadows below, murmurs her doubts and fears. But soon the mellow light falls upon her shining flank, and bounding with joy through the flowery vale, now brimful of sunshine, she joins all living things in the glad acclaim: 'Let everything that hath breath praise the Lord. Praise ye the Lord!' Be this our mission on earth, Louis, to explain and exemplify, so far as in us lies, what seems to many so hidden and mysterious. Let us proclaim at least the coming of the dawn. Let us do our utmost to cause the darkest regions to see the light of God."

By this time we had reached our room, where we sat down together and sang one of the hymns which he recently composed for use in our literary society. Here are three of its stanzas:—

To Thee, great Fount of light and truth,
Well may we look for wisdom now;
Would that our untutted, erring youth
Might change to Wisdom's sober brow!

Thy light, Thy truth, are all in all—
Are Thine where'er the fountain flows,
And we may study what we will,
'Tis but of Thee, above, below!

Here fit us for the storms of life;
Now mould our better spirits well,
That, fainting not amid its strife,
Our lives for God and truth may tell.
East Albany, N. Y.

DOCTRINAL TEACHING IN THE SUNDAY-SCHOOL.

BY REV. FREDERICK WOODS, D. D.

I HAVE been requested to write a short article for ZION'S HERALD on the above subject. I comply, not because I have anything new to offer, but because the subject demands line upon line and precept upon precept; for it seems to many that popular religion is in danger of assuming a form which Paul would hardly recognize as Christianity. There are many influences tending to this result besides the materialism of science, the rationalism of the popular periodical, and the personal friendships of our young people with the young people of other Sunday-schools in which Christian doctrines are elective studies. Among these influences, nearer home, are the modern "revival" and the "sensational" pulpit, where trick and charlatanism are credited with results which the Bible and Christian theology teach, can come only from the preaching of the truth. I say, there is great need of doctrinal teaching in the Sunday-school, that our youth may be fortified, not only against downright skepticism and the arrogance of "science falsely so-called," but against the current tendency to accept the most superficial processes of thought and action as essential Christianity.

Those of us who were trained in the Catechism perhaps wish we could have it back. But until the lessons of the Sunday-school can be made as compulsory as those of the common school, it may be useless to attempt to introduce it. We can only do as much as young America will permit, and if we cannot have the formal Catechism committed to memory, we must exert ourselves to do the work of the Catechism in some other way. Indeed, if the teacher is himself a catechism, he may put it into the scholar in more attractive language by divesting it of its technical form.

For, by doctrinal teaching I do not mean dogmatic theology. I would rather use the word "truths" than "doctrines," because "doctrine" smacks of human speculation on the truth rather than the truth itself. A great preacher has said, doctrine is the skin of truth set up and stuffed. Of much formal statement this may be true, but the real doctrines are rather the bones which give solidity and symmetry to the living body. Doctrines should not be obtunded in a dry and bare way. Those animals which wear their bones on the outside are not remarkable for beauty or locomotion. The crab goes backward, and the oyster does not go at all. The doctrine should be clothed with the flesh and blood of a living language, made to do duty not as a skeleton in a museum of anatomy, but as the concealed frame of a vital and beautiful body. Such long words as justification, sanctification, regeneration, adoption, I would displace with the shorter words and simpler statements meaning the same thing, which fell from the pens of the inspired writers when they were not in a metaphysical mood. It is the truth, the idea, the fact, we need, and not any word of learned length. We must be careful not to increase the number of those who refuse to recognize orthodox doctrines unless they get them in words they do not understand.

It is sometimes said in contempt of doctrines that Christianity is a law of life. True, but the law must have its root in ideas, and while ideas alone may not make a man a Christian, he cannot be a complete Christian without them. Jesus never taught morality apart from spiritual doctrine. Christianity is not a superstition, a bodily exercise, an emotional experi-

ence, or a stupid assent to unrealized verities, but a system of great truths which are to be received into the intellect and the heart and to issue in character. The apostles had nothing to do but to preach truth, measuring their work by the edification it produced. Our Lord said, "Therefore came I forth," and He prayed the Father to sanctify men through the truth. Other denominations may have made too much of the ideas of Christianity by making too little of the emotion; we must not make too little of the ideas by making too much of the emotion. Certainly we must teach the great doctrines. There is no other basis of Christian experience. They are the material of the Spirit. His sword is the Word of God. Implant the truths and expect immediate fruit; but let them wait God's time to be fructified by the Spirit, rather than be in a hurry to lumber the church with the machine Christians whose conversion consists in "coming forward," "standing up," or signing a paper—a superstition of the same order as the Romanist's dash of holy water or genuflection before the picture of a saint.

What are the great truths that need to be taught with emphasis? Simply the old fundamental ones—especially the practical—the faith once delivered to the saints: The truth of sin and its awful penalty, the incarnation and sacrifice of our Lord Jesus Christ, penitence, faith, pardon, the Holy Spirit, communion with God, immortality. And, connected with these, the principles in use by God for the discipline and edification of Christian character. These truths, great enough for an archangel, can be simplified to the comprehension of a child, because their analogies are everywhere in ordinary life. But especially should the truth of conversion be taught as the life of God implanted by the Holy Spirit, through faith in Christ. Guard especially this door of the church, this only foundation of a Christian experience, this profoundest spiritual fact in the life of man.

But doctrinal teaching requires doctrinal teachers. In what school are our teachers trained? Do they understand these things? Are they born of God, or are they products of the machine? It does not take a learned theologian to teach children the Christian verities. If he knows God, and the staple truths of Methodist preaching, he has the outfit for his great opportunity; and if he does not know by experience, is he competent to be a teacher at all? The pastor, by taking ten minutes at the close of the school, can make clear and enforce the doctrine which is sure to be contained in the lesson. This is a true pastoral function, and in the hands of an earnest preacher an excellent method of re-enforcing any inefficiency or deficiency of doctrinal teaching in the Sunday-school.

BISHOP GOODSSELL IN TEXAS.

BY REV. GEORGE WHITAKER, D. D.

THE coming of Bishop Goodsell to Texas meant more than any former Bishop's visit. For the first time Texas is selected as the official residence of a bishop, and this was our Bishop.

Bishop Goodsell was able to reach Texas but a short time before the opening of the twenty-third session of the Texas Conference, at which he was to preside. Few of our readers will form any adequate conception of the magnitude of this great State, with its reach of one thousand miles towards all the cardinal points of the compass. And this is the least of it, although if it were binged upon the Sabine River and swung upon its hinges, eight States must spread their laps to receive their southwestern sister, and still her feet must bathe in the Gulf of Mexico and her extended arms dip into Atlantic seas. Think of a single State stretching from Chicago to the Connecticut River, and from the same point almost to New Orleans! The fertility of much of her soil is marvelous. Her mineral resources will yet attract all sorts of artisans. Her climate is delightful. No wonder the State is now the eleventh in population in the Union, or that it could easily afford comfortable maintenance for the entire inhabitants of the nation.

Two colored, one white and a part of a German Conference comprise the organization of our Methodism here. The Texas is the mother Conference, and is the strongest of these bodies, with over eighty appointments, some of which would do credit to any Conference of our Church. Generally speaking, our churches are well located and well patronized, while in some of the most important places ours is by far the largest colored church. Our Wesley Chapel at the capital—Austin—and Trinity, Houston, are churches of which we may well be proud, as we might equally feel concerning smaller churches in smaller places. Bishop Goodsell entered the State at the south from New Orleans. He visited several of its most important cities on his way to the Paris Conference in the northern part of the State. He was warmly welcomed, as he was fully assured he would be, and his sermons and addresses won the hearts of many auditors.

The Conference at Paris was one of the most enjoyable in its history. The Bishop made no effort to display the dignity of his office. He was genial, forceful, kind, vigorous. He was easily accessible by the brethren, patient with their infirmities, but active and earnest to enforce the highest principles of our economy. His address to the entering class and his Sunday sermon were after the best of their kind. He won golden opinions from the Conference, fittingly expressed by resolutions and otherwise. A presiding elder expressed the sentiment of many when he said he treated us as "men"—a term of peculiar significance in this section. The Conference by a large vote rejected the proposition to divide the two Texas colored Conferences into three, to which the Bishop did not hesitate to lend his full influence. There is wisdom in not dividing farther at present. In arranging the appointments, great difficulty was experienced from the peculiarities of the work. Many of these were skillfully met by the Bishop. A few preachers felt aggrieved at their appointments, the wisdom of which could not be apparent to one not in the inner circle. The joy that Bishop Goodsell was to have his official residence in Texas, was abundantly manifested.

The Conference was highly blessed with the presence of corresponding secretaries J. L. Hurlbut, D. D., of our Sunday School Union, and J. O. Peck, D. D., of our Missionary Society, whose sermon and addresses will long

be remembered and be productive of immeasurable good. President Whitaker, of Wiley University, represented the Freedmen's Aid Society and the wants of our Texas University. A generous collection for a new laundry building was taken.

Bishop Goodsell presides at the other Texas Conferences, of which it is now too early to speak. The corresponding secretaries will add immensely to their interest and profit. The Bishop will subsequently visit California, to deliver a series of lectures at one of its universities.

On his return in March he will take a trip through northern Texas and visit our flourishing University at Marshall. The work of our church was wisely founded in this great domain. It has been prosecuted against multiplied obstacles to its present success only by the most self-sacrificing and devoted labors of men whose praise is on high.

With steady fidelity and genuine uprightness difficulties will disappear as in the past, and with the vast increase of population there is certain to be a church among our colored population which shall be second to none in its influence for good, and which with wise management will contribute its full share to the power and glory of that Methodism which is now favorably known in all the earth.

This learned I from the shadow of a tree,
That to and fro did sway upon a wall,
Our shadow-selves, our influence, may fall
Where we can never be.

—Anna E. Hamilton.

BALTIMORE LETTER.

OUR Conference is again in the depths of sorrow. Rev. Wm. F. Ward, pastor of Madison Square Church of this city, and one of the most lovable and popular men in our body, died last evening of peritonitis, after an illness of little more than two weeks. This is the ninth break in our ranks since Bishop Hurst's gavel fell adjourning the Conference last March. It is appalling to contemplate. S. C. Stewart, J. H. Ryland, B. N. Wooden, J. C. Hagey, L. L. Brown, W. B. Edwards, R. N. Baer, Harrison McNemar, and last Wm. F. Ward—all gone in a little more than ten months. When we pause to think on it, one can scarcely resist being panic-stricken in the face of such a calamity. The question forces itself upon us, "What does all this mean?" Does the great Head of the Church intend by these oft-repeated bereavements to chasten us who are left? And how long will we be left to endure chastening? For out of the shadow of these great sorrows comes a voice saying, "Set thine house in order, for thou shalt die and not live." It remains for us who are left, to close up our broken ranks, and move forward with steady tread, and if we fall, to fall with our face to the foe.

As we think on our fallen brothers, one fact comes to us with irresistible force—the average city pastor is a badly-overworked individual. Sharp competition and the conscious needs of the hour make the pulpit work alone a heavy draft on one's physical and mental resources. Then, calls on the sick, funerals, baptisms, etc., and anywhere from a thousand to fifteen hundred pastoral calls in a year, is simply burning the candle at both ends. When will we learn to do the work of one man, and turn over to other men's duties to him?

But while God buries His workmen, still the work goes on. Revivals of religion are reported from a number of our churches, the most prominent of which is at Dumbarton Avenue Church, Georgetown, D. C. Up to last week the pastor, Rev. M. F. B. Rice, reports nearly a hundred and twenty conversions, with the church crowded nightly, and many penitents at the altar. The magnitude of this work can only be appreciated by those who know something of the quiet conservatism of the place.

There is, also, a revival of great promise progressing at First Church. Dr. Goucher, the pastor, is a born organizer, and as a consequence there is possibly not a more compactly organized church in the Conference. The Sunday-school is under the superintendency of Chas. E. Hill, esq., one of our most successful lawyers. It is graded into four departments, and Bible studies are pursued with system and thoroughness. The Sunday-school music is led by an orchestra of ten pieces. This church has under its supervision three chapels, each having its own pastor, but all under the direction of the preacher in charge of First Church.

Our Baltimore Preachers' Meeting has obtained considerable notoriety heretofore by the report that it refused to pass a resolution condemning the Inauguration Ball. It has been variously commented on in the press and elsewhere. An editorial in the *Evening Star* of Washington says concerning it: "The Baltimore preachers deserve a round of applause." Now the truth is, no such resolution has ever been offered, and hence none has been discussed or acted on. The preachers are doubtless a unit as to the impropriety (not to say iniquity) of the old fossilized custom that ought long since to have been honored in the breach; but they have not spoken as a body. We do too much of that sort of thing any day. We somehow take the contract of righting up the affairs of the universe, from the Vatican at Rome to the Samoan troubles, and so fritter away and thin out our influence that when some great emergency arises that calls for organized expression, we are as Samson shorn of his locks. A little more care in this regard would doubtless improve the reputation of Preachers' meetings for discretion, and help to conserve our power.

An effort is being made to establish a "Methodist Home" in Washington. A board of trustees has been incorporated, and all the necessary preliminary steps taken. A mass meeting in its interest was held at Metropolitan Church on Monday evening, Jan. 21, at which Representative Springer, of Illinois, presided. An address was made by Bishop John F. Hurst. Major Samuel A. Walker conducted the financial part of the programme, and about \$3,000 was pledged to the enterprise. This amount will answer as a nucleus, but is hardly in sight of success.

The Woman's College of Baltimore City, founded as the centennial offering of the Baltimore Conference and opened for work last September, has begun the second session of the year most encouragingly. The number of students enrolled now reaches 125. There are ten professors in the faculty. The music department is under the charge of three other professors, who stand in the first rank of mu-

sicians and instructors. The spacious and elegant main hall, the gift of Rev. Dr. J. F. Goucher, has demonstrated in actual use its adaptation to its purposes. The scientific rooms and laboratories are fully equipped, and excellent work is being accomplished there under the direction of Prof. A. Sager Hall, Ph. D. The study of the Bible has been introduced into the curriculum, and is pursued upon the same basis as the study of classic authors. The Hall of Physical Culture, the gift of Mr. B. F. Bennett, as a memorial to his deceased wife, is rapidly approaching completion, and will probably be opened for its work about the first of April. It is a large, commodious, airy and bright building, containing, in addition to the usual gymnastic apparatus, a walking track, a swimming pool, and various baths. The department of physical culture will be under the direction of Prof. Alice T. Hall, M. D., who has studied with special reference to this work in the institutions of a similar character in England, France, Germany and Sweden. We are proud of our Woman's College, of its equipment and its work. To have attained a roll of one hundred and twenty-five students within its first session, indicates both the need for it and the appreciation with which it is received by the people.

FOR THE STILL HOUR.

Secular Religion.

The religion of the church and the closet is not more important than that of the home, the farm, the workshop, and the busy mart. Indeed, the former finds its highest importance in securing a preparation for the duties in the latter spheres. We go to the church only occasionally to hear words of encouragement and to gain inspiration and strength through religious fellowship; we live in the world; for the one day in the church we have six in dealing with the hard problems of business. If our religion goes with us only to church, vastly the larger part of our lives is left out of the account. The religion at church is important; that of every-day life is still more important, as touching closely on character and exerting a massive influence on our whole being.

The Human Mind.

Not inappropriately has the mind of man been compared to a river. Though often unobserved, the stream of life flows steadily and quietly on, bearing in its current the most precious thoughts and purposes. With many persons these treasures pass down the stream as so much flood-wood, affording neither pleasure nor profit; while others, from their lookout, search for what is valuable and endeavor to bring it ashore. Men differ less in intellectual resources than in the capacity to utilize what they possess. The flow of thought in an uneducated mind is constant, but it is not secured and classified. It is allowed to run to waste. Education tells us how to fix our grapple on the floating treasure and make it secure as an intellectual trophy and source of future mental wealth.

Almost Saved.

To be almost saved is to be quite lost. To approximate is not to attain heaven; a step outside is hell. No help is effectual which does not take one through. The missing span destroys the value of the bridge. Kadesh, though near the borders of the land, was yet within the radius of pestilence and death. In the days of Noah many a man touched the threshold who did not enter the ark nor escape the ruin which fell upon the world.

Human Plans.

The substitution of human for divine plans marks the lapse of faith. The change often comes unobserved by the individual himself. The main end is held in view, and the fresh arrangement seems to him a new exhibition of zeal in the cause. The real drift is made clear in the result. The pillar of cloud and fire was God's method of conducting Israel into Canaan; the sending of spies indicated the loss of faith in God; they were moving without the divine lead, which became apparent in the sequel. The people who asked for the spies, had lost their grip on God, and were thus unfitted to enter the land.

The Name Above Every Name.

The impression made upon the imaginations and hearts of men by the sufferings and death of our Saviour, is one of the amazing facts of history. The picture of agony in the garden, the sorrow on the cross, the crown of thorns, the jeers of the multitude, the vinegar and gall and the last outcry, have moved the sympathies of ages and generations. The common people are not alone in realizing this mighty impression. Great men, the greatest the world has ever known in arts and arms, have bowed reverently before this Name. After the conquest of Jerusalem by the Crusaders, Godfrey de Bouillon was chosen king of the newly-acquired territory; he accepted the burden, but refused the insignia. "I will never wear a crown of gold," he said, "in the place where the Saviour of the world was crowned with thorns." The place of the crucifixion produced a similar feeling in General Grant. As he approached the city, his friends proposed a reception in keeping with his fame as one of the great captains of the age; but he declined, saying, "I can receive no honor in the city where my Saviour was crucified."

WESLEYAN ACADEMY.

Semi-Annual Examinations.

A committee of thirteen visited Wilbraham, January 14, to observe the regular work of the Academy. Neither the students nor the faculty, with the exception of Dr. Steele, knew that the committee were to be present. The semi-annual examination is a new departure. No special preparation of classes could be made, and the committee found everything, as it was designed they should find it, in every-day attire; and they had a good opportunity to learn what was actually being done in this old institution. Every class was visited. The methods of instructors, the recitations, and the general appearance of the students were carefully noticed. The gymnasium, art and music departments, were visited, and the various academy buildings inspected. After careful investigation the committee met for consultation, and left upon record a report of each class visited and several suggestions concerning books and methods. They heartily commended the general department of the students, the efficient labors of the steward, Mr. George A. Russell and his wife, the excellent administration of the principal, Rev. Geo. M. Steele, L. D. The attention of the trustees was called to the desirability of having a new assembly room and hospital rooms. The following resolution was unanimously adopted and will be presented to the trustees at their annual meeting in June.

"Resolved, That it is the opinion of this committee, from the knowledge they have had of this institution, that there was never a more competent corps of teachers, including Dr. Steele the principal, than at the present time, or that better work was ever done."

The committee would invite the attention of young people who are seeking an education, and also persons who are seeking to place their money where it will be of permanent benefit to humanity, to the advantages offered them at Wesleyan Academy.

Geo. H. Clarke, Secretary of Com.

RELIGIOUS SUMMARY.

—Seven thousand persons attended the first of Moody's series of evangelical meetings, at San Francisco.

—Rev. J. W. Ostrander, D. D., formerly assistant pastor of Dr. Talmage's Tabernacle, is called to Stuyvesant Avenue Church, Brooklyn, N. Y.

—There are a few over five thousand Swedes in the United States.

—Gen. Lew Wallace has had his "Ben Hur" printed with raised letters for the blind.

—The venerable Dr. Burrows, of San Francisco, is reading the Greek New Testament for the third hundred and forty-first time.

—Dr. Alvah Hovey has completed forty years continuous service in Newton Theological Seminary. A lectureship is to be named in his honor, and a marble bust placed in the Seminary library.

—Canterbury, N. H., has a Quaker church that was built in 1792, and has not been shingled since that time. The shingles then put on the roof were of heart pine, and were fastened on with wooden pegs.

—French religious papers have been discussing the question of the strength of Protestantism in France. The *Journal Religieux* quotes M. Faux, editor of *L'Annuaire Protestant*, as estimating the number of the Protestant population of the country at 750,000. Having carefully studied the history of the free churches, M. Faux regards the result as encouraging.

—A society of Norwegian sea captains has been formed, under Lutheran auspices, the members of which pledge themselves to have regular religious services on shipboard during all their voyages. It is called "The Brotherhood of the Scripture."

—The London Missionary Society has sustained a serious loss in the death of Rev. Wilberforce Buxton Philip, B. A., for some years an active missionary of that Society. The death is also reported of Rev. John Stronach, who went out as missionary of the London Missionary Society in 1857, and spent forty years in China without interruption.

—Miss Stirling, the Salvationist and latest "Prisoner of Chillon," after an imprisonment of fifty-nine days has been released on bail, pending the hearing of her appeal against the sentence of imprisonment for one hundred days. Miss Stirling's only offense against the law was exercising the rights of a female teacher and preacher.

—At the South Congregational Church, this city, special services were held on the occasion of the dedication of the memorial window to Thomas Starr King. The window is 12x20 feet in dimensions, and is a most elaborate work, the design illustrating King's career in California.

—Bishop Vladimir, the head of the Greek Church in this country, lives in Sitka, and has a disease covering the entire continent as far south as Buenos Ayres.

—The Methodist Episcopal missionaries in the Rohlfsbund District, North India Conference, have baptized 1,435 converts during the past year, the increase in the number of communicants being 1,320. This is the result of steady work in the face of much hostility. On a recent Sunday 59 native Sunday scholars were received into church membership at Moradabad.

—The staff of Rev. Charles Garrett's Liverpool Mission consists of two ministers, six laymen, and a large number of voluntary helpers. During the year 20,000 visits have been paid—2,000 of these being to the sick and dying; 60,000 tracts have been distributed, nine hundred have signed the pledge, and 327 cottage meetings have been held. In addition to these, all other services have been taken place, and diligent attention has been paid to the dockyard, railway sheds, and similar establishments.

—Sumner Avenue Church, Brooklyn, N. Y., was dedicated Jan. 6, Bishop Newman preaching in the morning, and Dr. C. H. Payne in the evening. The total cost of land and building was \$82,000; \$26,000 were secured during the day. A debt of \$12,000 still remains.

—Father O'Connor, a converted priest living in New York, is said to have been the means of the conversion of eight hundred Catholics during the past five years.

—Rev. M. Sumnerbell, a prominent father in the Christian Church, who had attained distinction as an author, the former editor of the *Herald of Gospel Liberty*, died suddenly at Yellow Springs, Ohio, Jan. 6, aged 70 years.

—The Church of the Disciples in this city has a successor to Rev. James Freeman Clarke in Rev. Charles G. Ames, who comes from a successful pastorate in Philadelphia.

—Hon. James McMillan, of Detroit, Mich., has given \$16,000 to the Freedmen's Board of Missions of the Presbyterian Church, to build and furnish an addition to the Mary Allen Seminary for colored girls in Texas.

—The death of Pan of Rev. James P. Boyce, D. D., LL. D., president of the Southern Baptist Theological Seminary, Louisville, Ky., is announced. He was 60 years of age, and left Louisville last August for a two years' trip to recruit his health. He was president of the Southern Baptist Convention, a trustee of the Slater Fund, and held many important private and public trusts.

The Hebrews of New York have built for chronic invalids a home (the Monrochore). The walls are of all sizes, some of them intended for a single patient. They are supplied with 300 beds. Patients are to be received free of charge, and without regard to creed or nationality. The structure, finely furnished and attractive in every way, is admirably adapted to its purpose.

—Mr. Spurgeon laid down some marble steps at Montrose on the Sunday of the year. Although he sustained a considerable shock, as was evidenced by the fact that not only were his two front teeth shaken out, but the money in his pocket was thrown into his boots, he quickly recovered his spirits, and as he was lifted up pleasantly remarked, "Painless dentistry." One of his knees was considerably hurt, and he was compelled to take to his bed. His physicians report that he is making good progress toward recovery.

—Exchange.

—The Congregationalist says: "In Provincetown, on the extreme point of Cape Cod, are about 1,500 Portuguese, and the number is increasing rapidly. Out of about 900 children of school age, 600 are Portuguese, but most of the latter drop out and go to work before they get up as high as the grammar school. The Portuguese there are a peaceable, industrious and home-loving people, and not accustomed to spend their money for liquor. Only about fifty of this nationality attend the Protestant churches. Considerable numbers are breaking away from the Romish Church, but these seem to be drifting rather than coming into Protestantism."

—Rev. Dr. T. L. Cuyler celebrated his 66th birthday Jan. 10. In a letter to the *Freeman* on that day, called "Birthday Memories," he says: "If any thing were called to write my humble obituary to-morrow, there are three things he could honestly set down to my credit, viz., that I have never spent a Sunday in a sick bed, I have never made a new hymn-book, and never read 'Robert Blymore.' Life is too short to waste time in hunting all the devil's relatives. In the dear old faith I have continued on unto this happy birthday; in that faith I expect to draw my latest breath; and with that faith on my tongue, go by and by and bid a small corner somewhere in my Father's house."

—The next Wesleyan Conference is to be held in Carver-street Chapel, Sheffield, and a local gathering has been held to settle some preliminary arrangements. Homes will be provided for 300 ministers in Sheffield, and 115 more in the neighboring district. The ordination service will take place in Bramwell Chapel, and the Finance Conference will be given at Carver-street. Rev. J. Russell, secretary of the Conference Plan Committee, and Revs. C. B. McCullagh and E. Smith of the Ministers' Homes Committee, will be members of a committee of laymen for railway arrangements.

Our Book.

AMERICAN COMMONWEALTH.
Kufus King.
Houghton, Mifflin & Co.
\$1.25.

Our Book Table.

AMERICAN COMMONWEALTHS—OHIO. By Rufus King. Boston and New York: Houghton, Mifflin & Company. Price, \$1.50.

To read this clear history of the great State which is now third in population, gives an almost bewildering idea of the lightning growth of what was only a wilderness a short time ago. The work is not simply a history, it is a philosophical history. Just how, in the intricate complications resulting from the occupation by French, British, and Canadian settlers, treaties and re-treaties, Indian intrigues, cessations and re-cessations, American intemperance, etc., the steps were taken which resulted in making Ohio a State, is told with able and eloquent pen. The following tribute is paid to the Moravians, which is more than deserved: "That these missions, though not enduring, as sometimes supposed, were none the less the primordial establishment of Ohio, is as true as that Plymouth was the beginning of Massachusetts. Plymouth, though equally obnoxious, is prominently commemorated by the sons of Massachusetts. The Moravians may justly be remembered and honored as the Pilgrims of Ohio." The part Ohio played in the war of the rebellion is graphically told. Of Ohio's famous sons are Grant, Sherman, Sheridan, MacDowell, McPherson, Bullen, Roberts and Gilmore. The volume is a priceless addition to the annals of American history. The make-up of the book, is, of course, admirable.

THE LAIRD'S SON. By Lydia L. Rome. Price, 75 cents. Phillips & Hunt: New York.

"The Laird's Son" is a colorful story of Scotch life, namely relating the happenings in a laird's family during many years. The book is intended for Sunday-school use, but there are already too many books of a similar dull and goody-goody character crowded on the shelves of our Sunday-school libraries.

ANGUS LESLIE'S DAUGHTER. By Lydia A. Rome. Price, 90 cents. Phillips & Hunt: New York.

In similar style of binding to "The Laird's Son," another Scotch story is told by the same author in this volume. This tale is rather more pleasing than the former, but the same lack of vivacity and interest is observable in its pages.

ALL ABOUT PARADISE AND VICINITY. By Charles Frederick Holder. Boston: Lee & Shepard.

This book is important to the tourist or the person who is thinking of settling in southern California, as it furnishes information concerning the climate, missions, trails and animals, fruits, flowers and game, etc., of this famous resort, supplanting, in some measure, Italy.

FOOT-PRINTS OF TRAVEL; OR, JOURNEYS IN MANY LANDS. By M. M. Ballou. Boston: Ginn & Company. Price, \$1.10.

This is a succinct but comprehensive account of travels in many and widely-separated fields, by an old traveler and an agreeable author. All of Mr. Ballou's volumes should be in the library, because they are not cumbersome, and yet are filled with valuable information.

BIBLE VIEW OF THE JEWISH CHURCH. By Howard Crosby. Funk & Wagnall: New York. Price, \$1.

These lectures should be scholarly and brilliant, goes without saying; and that they will be acceptable to his readers as to his hearers in his own church in New York, is undoubted. The aim and purpose of the whole course may be summed up by quoting an expressive sentence on page 33: "Natural causes are not disturbed while the supernatural interposes. Events, ordered by an all-supervising Providence, meet the demands of the divine plan, and in spite of all opposition from earth and hell, Heaven's mercy establishes itself among sinful men in the form of an organized church, richly laden with the revelation of grace." The author significantly declares that "The Christian Church has no more guarantee of security than had the Jewish Church. Worldliness, if cherished, will be its destruction, and in godliness only is its pledge of life."

MAGAZINES AND PERIODICALS.

The Century, mid-winter number for February, is with us once more. There is a very appreciative article on the distinguished contemporary French artist, G6rome, containing extracts from a manuscript sent by the artist to the author giving his life, followed in the "Open Letters" by kind words from G6rome by some well-known American artists. "Exiles at Irkutsk," by George Kennan, is, as usual, suggestive. George W. Cable finishes his "Strange True Stories of Louisiana." "Revival of Hand Spinning and Weaving in Westmoreland" is a brief bit of experience. "The Romance of Dollars," by the author of "The Man of Letters," saves Canada from the Ironclads. "Simone Memmi" is a sketch of this remote Sienese painter. "Abraham Lincoln: A History," is continued, and still proves itself to be a valuable and significant contribution to our annals. Edward Atkinson, in "Slow-burning Construction," tells how to build fire-proof and cheaply at the same time. "Fables and Drills of Ireland," Charles de Kay thinks he finds the key to the anomalous character of our Irish brother, in the union of the Ugrain and Aryan blood. It is ingenious at least. Then there are "The Portraits of Mary, Queen of Scots," and "Safeguards of the Suffrage," a timely paper, but with no new observations or fresh suggestions. "Two Negatives" and "Under the Redwood Tree" are the short stories, and, beside the poetry, one or two brief letters. There is at the end of the magazine, and most fittingly of thought, fun, and correspondence. The Century Co.: New York.

THE BIBLIA SACRA FOR JANUARY is, in one sense, a remarkable number. There is, first of all, a finely-written biography of Dr. Nathaniel Taylor, one of the ablest and profoundest of New England theologians of two generations ago. Then there are two other specially notable papers upon "Exegesis of the New Testament Divines" and "Future Punishment and Recent Exegesis;" the first is a clear summary of theological history in New England upon the subject named, and the latter is an attack upon the theory of second probation. We are of the opinion that Prof. Stevens is not just and fair in his statement of the position assumed by Canon Farrar, and consequently weak in his criticism upon it. Further, his cool reflections upon the scholarship of Prebendary Row are at least of no effect upon those who have studied the works of this earnest Christian scholar, whether in agreement with him or not. But the paper is suggestive and helpful. There are other articles, by Rev. Edward N. Packard, Rev. James Douglas, D. D., Rev. Charles Leake, Edward S. Steel, and Prof. J. A. Payne, Ph. D., beside the "Critical Notes," "German Periodical Literature," and "Notes on Recent Publications." Oberlin, Ohio: Published by E. J. Goodrich.

"Distress from Floods in China;" "The McCall Mission in France;" "Our Church's Evangelization of Moslems in India;" "Critical Periods;" "A Divine Call to the Ministry;" "The Waldensian Endowment Fund;" and "Education in China," are the papers in the February number of the Church at Home and Abroad, the monthly publication of the Presbyterian Church. But we would call attention especially to a short article upon "The Hebrew New Testament," by the distinguished professor at Leipzig, Franz Delitzsch. Presbyterian Board of Publication and Sabbath-school Work: Philadelphia, Pa.

The following educational pamphlets have been received: "President's Report of Massachusetts Institute of Technology," and its Twenty-fourth Annual Catalogue; and "The Catalogue of the Phillips Exeter Academy;" and "The Register of the Cornell University." The "Tenth Annual Report of the State Board of Lunacy and Charity of Massachusetts" is just published, and contains much useful and valuable information. Also, the "Fifty-seventh Annual Report of the Trustees of the Perkins Institution and

Massachusetts School for the Blind"—a stout document full of most interesting details pertaining to this beneficent home for children afflicted with blindness.

The contents of the Sanitarium for January are: "Pollution of Water Supplies;" "The Future of the New York Water Supply;" "Origin and Prevention of Tuberculosis;" "Yellow Fever Infection;" and the "Proposed Method of the Disinfection of the U. S. S. 'Boston'—Official Correspondence." An abstract of the "Proceedings of Ohio State Sanitary Association" is given, and there is the usual well-filled "Editor's Table." The American News Company: New York. \$1 a year.

The February number of the *Magazine of American History* is called, because of the bulk of it being devoted to matter in relation to the "Father of his Country," the "Washington Number." If for no other reason, it would be a feast of good things. But there are papers upon "A Canadian-American Liaison," which concludes that Canadians "will never listen to any proposition involving the disintegration of this Canada of ours," which we all love so well; "Oriental Account of the Discovery of America;" "The Mount Builders and North American Indians;" "Slavery in New York and Massachusetts." The smaller jottings at the close, are, as customary, made of real value in historical information. Lady Washington's Reception Day, from Huntington's famous painting, with a key, graces this number. New York.

The complete novel in *Lippincott's* for February is "A Transaction in Hearts" by Edgar Saltus—a sensational, pessimistic story, depicting the base passion of a clergyman for the wife of his sister. There is undoubted literary art and dramatic power in the working up of the plot, but the influence is unhealthy—pernicious; and every right-minded minister of the Gospel who reads the story will feel outraged at the portrayal of such a character as Rev. Mr. Goodfellow. It is a sad commentary on his literary reminiscences with an interesting sketch of Nathaniel Hawthorne. John Habberton's "At Last: Six Days in the Life of an Ex-Teacher" reaches its fifth installment, and will appeal to all lovers of children. The ninth story in Tourge's series, "With Gauge & Swallow," is entitled "Missionary Joe." Miss Frances R. Wadleigh tells of her "Experiences as a Government Clerk," and "An Ex-Editor" has a bright, shrewd, and humorous account of "Ten Days when I Went Journaling." The poems are contributed by Homer Greene, Helen Gray Cone, Mary Bradley, and M. P. The Monthly Gospel, Book Talk, and Every Day's Record are excellent as usual.

The February *St. Nicholas* is bristling with enjoyable and instructive reading for young people. The important article by Nook Brooks on "The White Pasha," should be widely read by all, old or young, who are interested in the work and fate of the heroic African explorer, Henry M. Stanley. New and absorbing chapters are given in Mary Hartwell Catherwood's serial, "The Belis of St. Anne." Arthur L. Shumway tells about "Seeing the Real Mikado;" and "The Routine of a Republic" is narrated by Edmund Alton. Boys who are looking forward to a noble life will be keenly interested in Mr. Gibbons' illustrated paper on "A Modern Middy;" "Lassie, a Sea Lion," is vividly described by John C. Corryell. The amusing Bunny Stories are continued; and "The Ballad of a Runaway Donkey" is very laughably told and illustrated by Emilie Poulsen and Alfred Brenon. Other poems are by Joaquin Miller, Alice Bates, Tudor Jenks and Adella S. Burnside. Jack-in-the-Pulpit and the Letter Box contain much of profit for young folks. Century Co.: New York.

Readers of the February *Harper's* will find in Dr. Charles Waldstein's article on John Ruskin a critical paper of highest value. This number is also noteworthy for four timely descriptive papers—"A Russian Village, an Artist's Sketch," by Yassil Vonshagen; real and full of color; "P. F. McClure, traits, in an extended paper; of Dakota; Bj6rnstjerne Bj6rnson contributes the first of a series of papers on "Norway and its People;" "Nevala, the Land of the Goorhaks," by Henry Ballantine, carries the reader to another quarter of the globe, the home of the most warlike people of the East. These four articles are profusely illustrated from drawings and photographs. Edward Bellamy has a characteristic paper, "To Whom this may Come." Constance Fenimore Woolson continues her new serial, "Jupiter Lilies." Amelia Rivers is represented by two Scotch songs, and there are poems by Annie Fields, Coates Kinney, and Annie Kent. Theodore Child adds another to his many entertaining articles upon France—"The Hotel Dore," the great auction mart in Paris. John Habberton and William Hamilton Gibson, writer and artist, together deal with "Pain Gardens in London." Emilie Christina Curtis writes forcibly upon "The Training of Children's Voices in Public Schools." In the editor's "Easy Chair," George William Curtis joins some reminiscences of Thackeray to those by Wallace, and in the "Editor's Study," William Dean Howells asserts an English critic to task, and asserts the primacy of American humorists. Alton's sketch, "By Yassil Vonshagen," is a brilliant study of the "Pain Gardens of Holland." The same department contains a poem and a portrait of James Whitcomb Riley.

Scribner's for February is an eminently readable number. "Walter Scott at Work," by E. H. Woodruff—illustrated by an excellent portrait, sketch of Abbotsford, and a facsimile of the proof sheets of "F. V. of the Peak," picked up by President Andrew D. White in London, and giving valuable hints as to the author's methods of work, correspondence, etc.—is a capital article. T. S. Perry contributes "Some Greek Portraits," of the second or third century, photographed from originals recently discovered in tombs near the ancient city of Athens, and a sketch of the Old Vauxhall Gardens, and Mr. George Hitchcock, in his "Picturesque Quality of Holland," gives illustrations of interiors and bric-a-brac. Dr. Sargent's third article deals with "The Physical Development of Women." Stevenson, Brander Matthews and G. H. Jessop contribute the fiction of the number. "The Art

Instinct" is the "French trait" dwelt on by Mr. W. C. Brownell. The concluding paper by Dr. Bishop Potter, who writes on "The Competitive Element in Modern Life."

The *Homiletic Magazine* for January has some excellent matter. There are two sermons and three sermon outlines. An expository paper upon "The Second Advent," supposes him to be "The Fish." Much is the subject of "The Homiletical Commentary," "Grapes and Thorns," under the heading of "The Children's Service," is altogether too heavy for its purpose. The other divisions of the magazine are: "The Church Year," "Practical Homiletics," "Texas Illustrated," and "Reviews." New York: E. B. Treat. Price, one shilling.

THE BLOOD is the source of health; therefore, to keep the body healthy by taking Hood's Sarsaparilla. This medicine is peculiarly designed to act upon the blood, and through that upon the organs and tissues of the body. It has a specific action, also, upon the secretions and excretions, and assists nature to expel from the system scrofula, humors, impurities, and effete matter through the lungs, liver, bowels, kidneys and skin. It is a blood purifier, and debilitated persons, who feel weak, and who find that it does possess peculiar curative powers.

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Zion's Herald.

WEDNESDAY, FEB. 13, 1889.

TYPES OF CHARACTER.

Besides containing a record of vital religious truths, the outlines of a great history, and the scheme of redemption, the Bible presents the most various types of character. The good and bad are ranged on its pages. In addition to the result, the process which led to it is often revealed. In this respect, even Shakespeare, the master of dramatic art, is not so suggestive and instructive as the writers of the Bible. The most simple narrative often lets us into the deep secrets of character. In the beautiful story of a pious Hebrew family recorded in the book of Ruth, we have simple but graphic sketches of two young widows who were alike, yet unlike. Both were of good repute and tenderly attached to Naomi. Both seemed to be equally anxious to accompany her to Bethlehem. The distinction in their characters comes out only in the different choices they made. Ruth's is positive, Orpah's is negative. Both are so like what happens in life. Does Shakespeare ever give a handsomer touch to character? Does he better reveal the shades of character, or the process of its outworking? So long as decisive action was not demanded, the two seem to travel along parallel lines; the moment the decisive point is reached, the illusion dissolves in thin air as at the touch of a magician's wand.

HISTORICAL CHRISTIANITY AND MODERN CRITICISM.

"I deem it unnecessary," says Paley, in his elaborate treatise on the Christian Evidences, "to prove that mankind stood in need of a revelation from God, because I have met with no serious persons who think that even under the Christian dispensation we have too much light, or any degree of assurance which is superfluous." What was regarded by the great apologetes of the last century, such as Paley and Butler, as a needless task, is equally so to-day and for a very similar reason. The question of the hour is not as to whether we have too much light, but whether what purports to be light from Heaven on the great problems of human life, duty and destiny, is really such. In a recently published book in which our intensely self-conscious age sees its moral and intellectual form and features more or less vividly outlined—a book which since its issue a few months ago has created a sensation among English-speaking people entirely unwarranted by any inherent power or lasting merit it possesses—it is quietly assumed that the historical basis of Christianity is an "exquisite fairy tale which is at first honest challenge withers in our grasp." "The decisive events of the world take place in the intellect," it is said, and on this invisible battle-ground Orthodox Christianity, it is insinuated, has so often been a loser that no rational warrant for belief in its supernatural and superhuman elements remains. The present age, in the attempt to attain "an adequate and masterly expression of itself"—scientific, philosophical, literary, religious—has left the Christian legends far in the rear. "There is one thing that doesn't seem to have touched you yet," the cynical exponent and embodiment of skeptical criticism is made to say to the wavering representative of belief, "but you will come to it. To my mind it makes almost the chief interest of history. It is just this: History depends on testimony. What is the nature and value of testimony at given times? In other words, did the man of the third century understand or report or interpret facts in the same way as the man of the sixteenth or the nineteenth? And if not, what are the differences and what are the deductions to be made from them if any?" "Testimony, like every other human product, has developed. Man's power of apprehending and recording what he sees and hears has grown from less to more, from weaker to stronger, like any other of his faculties, just as the reasoning powers of the cavewalker have developed into the reasoning powers of a Kant."

Assuming these doubtful postulates to be self-evident truths, the "critical method," which in history is defined as "the science of what is credible," and in literature, "the science of what is rational," holds itself entitled to deny that portions of certain hitherto accepted documents have any validity for the mind of the nineteenth century. "They are the products of a half-childish age—an

age of easy and unquestioning belief in which there existed a universal pre-conception in favor of miracle." The critical spirit insists that allowance be made for this in estimating the validity and value of historical Christianity. It insists that the testimony of the period in which Christianity had its birth be read in the light of it; so that "the doctrine of the divinity of Christ, Christian eschatology and Christian views of prophecy" may find their place in a sound historical scheme. If it is "dis-credible for the man of intelligence to refuse to read his Livy in the light of his Mommsen," it is also "dis-credible to him to refuse to read his Christian documents in the light of a trained scientific criticism."

Such are the main positions of the modern skeptical criticism, as stated by one of its latest exponents. What is the answer suggested by the state of the theological science and filed by the Christian student of to-day? In the first place, it is admitted that in the several domains of history, philosophy, science, literature and religion, there has taken place a marked development and a much extended application of the critical faculty in our time. In the second place, it is acknowledged that this has given a powerful impetus to learning and research, has opened new realms of investigation, has originated new and important sciences, such, for example, as the science of religion, and has exerted an immeasurable and probably lasting influence on Christian thought and belief. But, on the other hand, it is maintained that the result has been, so far, no loss, but an enormous gain of support to the historical truth and credibility of the Christian documents. The Bible has been fearlessly submitted to the rules and canons of literary criticism. A more clear and distinct perception of the vital relations of sacred literature has been obtained. The books of the New Testament have been placed in organic connection with the life, thought, beliefs, and social and political circumstances of the apostolic age. They are seen to be living witnesses, reared in the arena of a great spiritual and intellectual conflict, and revealing the character, condition and temper of their age, as well as the personal peculiarities, beliefs and experience of their respective authors. They are seen to be "a product as well as a source of spiritual life."

Of course, it can never be an easy matter to divest oneself of the habits of thought and observation which grow out of one's present situation and surroundings. Our intellectual powers, which are admirably suited to criticize whatever falls within their immediate range, need a careful adjustment when they are directed to a more distant field of inquiry. And it is not only useful to have the facts to be investigated clearly before us; we need also to contemplate and interpret them from the right point of sight. But whatever exhaustive examination of human and divine records be made, helped by whatever contributions physiological, mental or historical science may offer to the problem, "the conditions which govern the correspondence between human witness and the facts it reports" can never be materially different to-day to what they were two thousand years ago. And if by the "development of testimony" is meant that there is any radical difference, here, between ancient and modern times, it cannot be admitted. Since Pouilly in 1722 laid down with clearness and accuracy the principles by which the historic value of an author's accounts of early times is to be tested, probably no one has done more to promote and perfect the science of historical criticism than Niebuhr; and Niebuhr following Scaliger, and himself followed by the ablest of later German critics, has assigned the highest historical value to those fragments of Berossus in ancient Chaldean history, of Manetho in Egyptian, and of Menander of Ephesus in Phoenician history, which have escaped the "limbo large and broad" into which "all things transitory and vain" are finally received. The remains of these ancient writers, all of them belonging to the time of Alexander or the age immediately subsequent, confirm the Pentateuchal story, as Dr. Rawlinson has shown, in every part where the narratives are parallel or relate to the same events. In these cases, at any rate, historical criticism admits that ancient testimony has a validity equal to modern. Nor has the valuable service rendered to religion by the new historical school been confined to the Old Testament. The author of the *Leben Jesu* wrote, as if appealed at the apparent success of his destructive criticism: "The boundless store of truth and life which for eighteen centuries has been the aliment of humanity seems irretrievably dissipated; the most sublime things levelled with the dust, God divested of His grace, man of his dignity, and the tie between heaven and earth broken." His great disciple, F. C. Baur—a name which lends a richer lustre to the Tübingen school than that of Strauss—after a very scholarly and complete examination of the whole question, admits that of testimony at given times. In other words, did the man of the third century understand or report or interpret facts in the same way as the man of the sixteenth or the nineteenth? And if not, what are the differences and what are the deductions to be made from them if any?" "Testimony, like every other human product, has developed. Man's power of apprehending and recording what he sees and hears has grown from less to more, from weaker to stronger, like any other of his faculties, just as the reasoning powers of the cavewalker have developed into the reasoning powers of a Kant."

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with noisy newsboys, inviting the populace to purchase papers in the English cities on Sundays. The New York Herald, to get round the difficulty of distribution, hires hansom cabs and keeps them on the move, giving the newboy a Sunday ride and doing its business at the same time. The spectacle of American mammonism anarchically trampling on the Sunday laws of Old England, is not edifying. But, "smarter" though the Herald may be, and much as its admirers may applaud its ingenuity, the old words remain true, "Ye cannot serve God and mammon." The Lord's Day is one of the great moral institutions of the world. It represents a Divine demand. It stands for a great human need. There is no human necessity for Sunday newspapers. They exist simply because the appetite of mammon is insatiable. When American mammonism becomes so vulgar and audacious in its unblushing anarchism as to defy the religious feelings of another nation, the day has passed for soft, apologetic words. Dives may fare sumptuously for a time, but even Dives will find that, though he may be applauded for a time, "there cometh the end!"

The Public School Question.
The St. Louis organ of the German Roman Catholics, entitled *The Herald of Faith*, makes it evident that the policy of the papal priesthood is to establish everywhere parochial schools. No objection can be fairly lodged against the doing of this, so far as the right to do it is in question. On the principle that the secure religious education of a child is even more important than to furnish secular education, no moral objection can be urged. With the Romanist the words "religious" and "ecclesiastical" mean the same thing. That the public money of American cities should be used to teach a foreign ecclesiasticalism—to that we most decidedly offer objection. Let it be admitted that it is a calamity that religion cannot be taught in our public schools, whose is the responsibility? Does it not belong very largely to the Romanists themselves? The Bible is not a sectarian book. The instruction of a child in an sectarian. Is there no teaching possible, freed from sectarian bias? Cannot selections from the Bible be made, bearing on morality, on social duty, and on all facts set forth in the Apostles' Creed—a creed held by universal Christendom—which would furnish a foundation for faith, and give to all who attend our public schools the parental elements of religious instruction? Only infidels and atheists would or could rightly object to this. The right to withdraw their children during the times of such exercises might be conceded to these.

The people fail to be recognized is that Romanist priests assume the right of their church to absolute supremacy over their people at all times and everywhere. Such absolute supremacy is inconsistent with American citizenship. A medieval church in the nineteenth century seeking to control the life which has grown up with Protestantism, must find itself in antagonism to the existing order of things. While we sympathize with the religion, we decidedly object to the medievalism.

"Shall Beggars Dominate?"
We have seen nothing so heroic and so much in harmony with the hereditary spirit of this commonwealth, as the editorial in the *Boston Daily Journal* of the 6th inst., under the interrogative, "Shall Beggars Dominate?" It is a fearless philippic against the political leeches who have fastened themselves upon the Republican Party and demanded blood-money at each election before they would put the party machinery in motion. The *Journal* utters such a protest as John Quincy Adams, Theodore Parker, and Wendell Phillips would have spoken. We have waited anxiously for such a bid, frank, specific words as these. We quote a few sentences, as samples of the whole, looking ardently for more of the same stamp:

"It is not a sad commentary upon this commonwealth and the tone of its people to know that the cost of securing a nomination for governor has been in recent years as high as \$25,000. To say nothing of the expense incidental to the election? Where did the money go? Into the pockets of a class of men who look for a political harvest each year with as much certainty as the farmer who sows his seed in autumn. . . . They are men who attach themselves to a party with the basest of motives, and when they have not acquired a power far in excess of any which they ought to exert, but they have made politics so odious that honest men shrink from taking an active interest in political affairs, fearful lest they may be classed among these leeches. . . . But who can question these political parasites? The people—the Republican voters. . . . We hope to see the nomination this fall go to the man who will open no barrel and keep no bank account to draw upon to feed the class of politicians we have described."

The Race Problem.
In the issue of Zion's Herald of Jan. 10, place was given to an excerpt from a private letter, showing the Southern view of "The Race Problem." As a preface to the paragraph, which was admitted only with a view to secure light on this vexed and grave problem, it was distinctly stated that the Herald's present attitude towards the colored race was not a new one, but was the result of a long and careful study of the subject, as shown in the editorial by Bishop Gilbert Haven. The Herald is not a little surprised to find in the *Christian Witness* of last week an article from the pen of Rev. L. P. Cushman, in which he declares that the quotation was admitted with "seeming approval." Will our esteemed brother please state where he finds the "seeming approval"? The Herald confesses to keen sensitiveness on this point, and regrets with emphasis the charge, even by indirection, that it is other than the loyal advocate and personal friend of the colored race. There is a very wide difference between a tolerance that would be just and a narrowness which is perbend.

PERSONALS.
—The presence of Rev. William McDonald, D. D., at the Preachers' Meeting at San Francisco is gratefully noted by the *California Christian Advocate*.

—Bishop Simpson stated in his Yale lectures that he once heard Cardinal Manning say in a sermon in London, "that had it not been for the preaching of John Wesley, no man could tell into how deep degradation England would have sunk."

—Read Joseph Cook on Constitutional Prohibition, page 3.

—Rev. M. W. Prince, of Nostrand Avenue Church, Brooklyn, is in the midst of a most gracious and wide-spread revival.

—Dr. Andrew P. Peabody well says that as we listen to Christ's words and look at His life, it seems no longer strange that a voice like His should wake the dead.

—Rev. Theodore W. Haven, son of Bishop E. O. Haven, is supplying the Methodist Church at Wollaston, Mass.

—Dr. Broadus says that a good many ministers, as it were, play the organ in ordinary sermons, and in addressing the children play the banjo or the jew-harp.

Do Happen, with the forceful use, in corroboration, of his electric illustrations. Dr. Haven was earnestly invited by the students to deliver his other addresses on "How to Reach the Children," and "How to Reach the Masses."

—Rev. Robert McIntire, D. D., of Grace Church, Chicago, lectured in the Star Course at Tremont Temple on Monday evening, Feb. 4, on "Thirty Hours in the Sunless World," to a very large audience, by whom the lecture was enthusiastically appreciated. Dr. McIntire looked in upon Zion's Herald, and gave a most encouraging account of the Methodistism of Chicago in its aggressive work.

—In Bishop Foster's felicitous address at Dr. Peabody's reception, he spoke most enthusiastically of a sermon to which he listened the Sabbath previous. It has been learned that the deserved compliment was intended for Rev. Frederick Woods, D. D. Dr. Woods has always magnified his pulpit, exactly demanding that his sermons shall reach an elevated standard of thought and critical preparation. He is now indicating the rightward of such assiduous endeavor for excellence in the pulpit.

—Feb. 10, Rev. J. W. Adams, of Keene, N. H., addressed his congregation on the following topic: "The Proposed Prohibitory Amendment to the Constitution of New Hampshire a Righteous and Most Desirable Measure."

—Dr. B. K. Peirce, in his grateful and fitting reply to the kind words and generous tokens which came to him on his 70th birthday, said, among other things, that if he were privileged to live his years of activity over again, he would choose to spend them entirely in the pastorate.

—We are pleased to learn by a private letter that "Rev. C. L. Nye, pastor of the Methodist Church at Adel, Iowa, assisted by Evangelists M. L. Hanesy and B. H. Kennedy (the former a member of the National Association and the latter the leader of song), has just closed a four weeks' meeting, with one hundred conversions, recommitments and sanctifications and twenty-five accessions up to date. The church is ablaze with holy fire, and the presentation of the experience of holiness obtainable instantly by faith has been honored by the Holy Ghost. The work continues in the regular services."

—Bishop Newman is so attached to the pulpit of the Metropolitan Church, Washington, that he goes back to preach there occasionally.

—We notice in the *Southwestern Christian Advocate* of New Orleans and the *Methodist Advocate* of Chattanooga that Bishop Mallon offers a generous premium to the agent who will secure the largest number of subscribers to this paper before the first of April next. This fact indicates that the Bishop appreciates the helpfulness of the Methodist press to our constituency, and shows his generous willingness to aid in the endeavor to increase the circulation of these excellent papers.

—Rev. W. P. Odell is delivering illustrated lectures on the Holy Land on successive Sabbath evenings. Our churches will do well to call out these brethren for an evening who come back from their foreign tour with so much that is inspiring and instructive.

—President Rowell Dwight Hitchcock's volume of sermons on "Eternal Attonement" should be read and absorbed by every minister.

—Rev. W. E. Knox at Auburnville is accomplishing a great work for his church in raising two thousand dollars of the indebtedness. He has been untiring and indefatigable in the prosecution of this matter.

—Mrs. Edwin Ray, of Newtonville, widow of the late Edwin Ray, esq., one of our most prominent laymen, was stricken with paralysis in a horse car on her way to Waltham on Saturday, and died Sunday evening, at 6.30 o'clock. She had been in failing health for some time. A refined Christian woman has passed to her reward.

—Rev. Cyrus Stone, D. D., pastor of the Methodist church at Hallowell, Me., died at his residence, Feb. 7, after a brief and painful illness. The funeral services were conducted in the church on Sunday, Feb. 9, at 2 P. M., by Rev. M. Smith, president of the Maine Wesleyan Seminary. Dr. Stone was a man of very pure and noble character, and came to the work of the ministry with a thorough equipment. In his death the Maine Conference has lost one of its most eminent ministers, and his family a very devoted husband and father.

—The publisher of this paper completed his eighteenth year of service with the Herald on the 7th inst. This is a long, honorable and successful record.

—Rev. J. O. Peck, D. D., is using his pen very forcefully while visiting the Southern Conference in writing for many of our papers. The results and necessities of our work in that locality are revealed, as they ought to be, to the whole church, and the exigencies of the situation.

—A careful reading of the article of Dr. Wheeler on our first page will show that this well-known pen has lost nothing of its virility and pungency.

—The *Berkshire Eagle* notes that "Rev. Dr. Sawyer says that there have been more than 100 conversions in the Methodist church since Jan. 1. This is a most remarkable record, and shows the deep interest being taken in the work which is steadily going forward at the church. Rev. Dr. Sawyer is most unmistakably the right man in the right place. His popularity and influence reach far outside of his church, through the town."

—Mrs. J. Ellen Foster, of Iowa, is engaged for six addresses in New Hampshire, on Constitutional Prohibition. She will speak in Phenix Hall in Concord, on Wednesday evening, Feb. 13.

—Rev. W. F. Chase, of the East Maine Conference, pastor at Oldtown, died very suddenly at his home of heart disease on the 7th inst. He was a brother of Rev. S. F. Chase, of Newtonville.

—We notice that Hon. James F. Almy writes some very creditable poetry for one of the Salem papers. We were not aware that our friend was thus versatile with his pen.

BRIEFLETS.
—The *Christian Register* thus pertly and pertinently says: "Some one suggests 'St. Blime's' as a good name for a Unitarian church. And 'Hell's-mere' might be applied to an old-fashioned Calvinistic church with equal felicity."

—The Board of Control of the Oxford League announces "a new departure," by which it makes provision for local Leagues or young people's societies to become auxiliary to it and under its control. Full particulars of this change can be procured by writing to Rev. Dr. J. L. Harbut, 509 Broadway, New York.

—We quote the following fact from the *Rocky Mountain Christian Advocate* as evidence that "contractions happen."

—"Colorado" Methodist has a novelty in church history. Trinity Church on last Thursday evening voluntarily raised the pre-

siding elder's salary from \$200 to \$250 per year. A happy recognition of the valuable services of a prosiding elder. We are still at the head."

—Zion's Herald is very much gratified in still receiving a constant and steady increase to its subscription list.

—The Republicans of the Massachusetts Legislature acquitted themselves reputably in voting nearly as a unit to submit the question of a constitutional amendment to the people. United and unpartisan effort will now be made to carry the amendment by the people. Victory is possible. May it be made certain!

—St. Johnsbury, Vt., is one of the finest and pleasantest towns in New England. It possesses many rare advantages. Through the beneficence of the Fairbanks, of the Fairbanks Scale Co., most excellent schools are provided, and the public library is a gem. The Methodist church and parsonage are new, and the society is strong, aggressive and most genial.

—Zion's Herald is constrained to say again that it does not adopt or sanction all the opinions expressed by its contributors. The able corps of contributors which the Herald now commands are responsible for their own convictions and prepared to defend them. The Herald does not seek to exercise any such surveillance or espionage over such writers, and would esteem them less highly if they would submit to it. The day of editorial inquisition and thumb-screw supervision is a thing of the past. Those who honor the Herald with the best fruit of their pen are bidden to write with entire frankness and independence. It is in the play and stir of varied opinions, held in sincerity and uttered without reserve, that ultimate truth and right are ascertained. Indeed, the Herald seeks to magnify that tolerance which would look at all phases of great questions and vital problems, in order to secure added light, and in order to be just.

—The trustees of our churches should heed the practical lesson taught to them by the recent burning of several fine structures. The loss in many cases has been nearly total, thereby imposing a burden in rebuilding that the churches can ill afford to bear. So reasonable is the insurance upon such buildings, that every church and parsonage should be covered, in reliable companies, for at least two-thirds of their value.

—The next meeting of the Social Union will be held on Monday evening, Feb. 18, at Berkeley Hall, corner of Tremont and Dover Streets. It will be Ladies' Night, and an entertainment of rare merit and attractiveness will be provided. Rev. Dr. C. H. Payne, the present active and efficient secretary of the Board of Education, will address the Union, on "Methodism, Its Past and Its Future." Dr. Payne will be remembered as having filled successfully the pulpits of Arch St., Philadelphia, St. John's, Brooklyn, and others equally notable, while as president of Ohio Wesleyan University he had a career of unexampled success in the history of that college. He succeeds Bishop Goodsell in his present position, with the difference that the last General Conference, by making this one of its executive officers, greatly magnified its importance and the sphere of its work, and indicated its appreciation of the position by calling one of the marked men of the denomination to fill it. It placed it on the same basis as the Missionary Society, and elected Dr. Payne as its first secretary under its new organization. Dr. Payne is a chaste, eloquent and cultivated speaker, and those who attend can confidently expect a delightful evening's entertainment. Choice music will be provided, and as this is the first evening of the year for ladies, a large company may be expected. Tickets for ladies at \$1 each can be procured at the Book Room till Monday at 12 o'clock.

—We take this method to express hearty thanks to our new subscribers who are acquainting their friends with the merits of Zion's Herald.

—Rev. W. H. Thomas sends us the following correction: "Mr. Editor: This is what you print: 'Worcester, Trinity'—Rev. W. H. Thomas preached a stirring discourse last Sabbath upon 'The American Bible,' which he defined as 'a person who is wedded to a particular religious creed or opinion.' This is what was said: 'Webster defines a bigot to be, 'A person who is obstinately and unreasonably wedded to a particular religious creed, opinion, practice or ritual. The word is sometimes used in an enlarged sense for a person who is illiberally attached to any opinion, or system, of belief, as a bigot to the Mohammedan religion; a bigot to a form of government.' So much was quoted from Webster's Dictionary. Please hasten to print the correct reading. From what you have printed, my friends might not unreasonably conclude that I had fallen into a state of hopeless mental imbecility."

—Our brethren in the ministry will sympathetically respond to the appeal of Rev. L. Dodd, of Richmond, Vt., found on the 8th page.

NO LICENSE MEETING.
(Specially reported for the Herald.)

WHEN the chairman, Dr. Capen, president of Tufts College, called the meeting to order, there was a good audience present in Tremont Temple. Prayer was offered by Rev. W. N. Brodbeck, of the Tremont St. M. E. Church.

President Capen, speaking, expressed gratitude to the students and believed the people of Massachusetts would do their duty. But it is no holiday business. God is in this fight, no doubt, but He expects us to do our part. When people say that prohibition is a failure, it is a falsehood. Reference was made to Maine, Rhode Island, Kansas and Iowa, where the testimony is uniform as to the success of this movement.

Rev. Dr. Dorchester then read a long series of resolutions which had been prepared, and which were unanimously adopted. Rev. V. A. Cooper then spoke a word for the Baldwin Place Home for Little Wanderers, whose orphan and destitute children, he said, are largely the result of high law license, after which half a dozen children sang: "Don't Drink It," which being encored, they sang again.

Mrs. Mary A. Livermore, who could not be present, promised by letter to give one hundred dollars to the treasurer of the league.

Rev. Hugh Montgomery declared that on this question he believed in the perseverance of the saints. The towns will give as double the vote on constitutional prohibition that they give on no-license. He urged strongly the ministers to take hold and work for the success of the cause, and when they preach it, preach it in the morning when the Yankees come out. Forget creeds, sects and parties, and crystallize our forces on this line. The liquor interest tried to buy legislators with a quarter of a million of dollars, but there was not a single Judge at the State House. He referred to a Scotchman farmer whom he recently told that the resolve did not prevent him making cider and drinking it or turning it into vinegar, and getting three cents more a gallon than he could get from the liquor-seller.

Hon. Mr. Grinnell, of Grinnell, Iowa, then spoke as the representative of a town which never had a liquor saloon, and which is not a

"one-horse town, but a two-horse establishment with a dog on the wagon." The State of Iowa destroys the liquor interest, not by politics, but by a great deal of religion, coffee and singing. Fifty jails in the State are empty and for rent.

Rev. O. P. Gifford said the people have risen and demanded their rights in Massachusetts. We demand prohibition for the sake of the lawmakers who come from the rural districts, for the sake of the liquor-dealers, for the sake of money in the common treasury, and of the common property of the drunkard and his family, and for the sake of the boys and girls who are coming forward.

Rev. Mr. Hayward, of Melrose, then spoke, and was followed by Rev. Dr. Smith Baker, of Lowell, who said that we all believe in the ultimate triumph of temperance. We are now, however, in a hard place, in a crisis. I believe in this cause because it is an appeal to conscience, and because it is on the side of prayer. No Christian can pray except for prohibition. The license minister has virtually a liquor saloon under his church.

JOSEPH COOK'S SECOND LECTURE.

REPORTED BY REV. FREDERICK HERRICK GRAYES.

SEATED on the edge of his chair, thumping out the propositions and scattering the epigrams of his second lecture, Joseph Cook was greeted by a full house of church members and singing hymns written by Rev. S. F. Smith, D. D., "which was never before used by an audience," Mr. Cook said in his

Prelude

that the fiercest and deadliest rival enemy of prohibition is the greed of the rum oligarchy. The whiskey syndicate from sea to sea is a unit. The friends of temperance will be fighting against those giants who at any time can put their foot upon Massachusetts soil, New York, Chicago, New Orleans, and every other great municipality. What defeat is prohibition in Atlanta? Northern money. It is a national battle. There are 200,000 distilleries, retailers and dealers in this syndicate. It has the alertness of an organized greed. There is more money behind the liquor oligarchy than behind slavery. They will fight, if necessary, behind street barricades. I hope we shall avoid bloodshed, but it seems to me as serious as the argument of the slavery question. The national Constitution is the shield, and we must look forward to the time when we must have an amendment to the national Constitution. Prohibition must be educational, political and national. Are we likely to be worsted in this conflict? *Deum sequi*, Seneca's old proverb, must be followed, if we would win. We are all to stand together as citizens. If we could lift the whole body of the Christian people to the level of the Methodist or Presbyterian body, the politicians would not dare face against them.

Now the second rival of prohibition is high license. It is an ancient and venerable foe, and we are faced by the liquor traffic. Why not tax the social evil, or the gambling den? But we are not Parliament; yet we are poisoned to our finger-tips with the idea that the liquor traffic can be respectably licensed by ministers and church members. Let Christians wash their hands of it utterly. Make no compromise with evil. But this question is international. Whiskey is as dangerous as the slave-trade, or the Congo.

After Mrs. Foster, of Iowa, and Mrs. Hunt, of Massachusetts, had spoken, and prayer had been offered by Rev. Dr. Bates, of the M. E. Bethel, East Boston, the

Lecture

was delivered. Mr. Cook said that thirteen years ago the method which he now adopts for settling the school question passed both houses of Congress. After reading on the question the Elmhurst amendment, which was introduced in 1876 by the senator from Vermont, the lecturer offered four suggestions:

(1) The prohibition of a State church in each State; (2) Forbidding a sectarian use of school funds in any State; (3) Preventing the formation of sectarian public schools. Mr. Cook said he was not opposed to parochial schools, but desired State supervision of them. But beware of men in masks and a still ban!

(4) This guards against the exclusion of the Bible from the public school. We must launch these reforms while the tide is high, although there may be sand-bars. The Edmunds amendment is in harmony with the practice of most of our States, though it is vehemently opposed by the clerical party and supported largely by the enlightened laity in the Catholic Church. The Catholic laity of to-day are products of our public schools; but what of the next generation, if educated in the parochial schools? This amendment is needed because it bears the test of settling the school question, working both ways. A secular basis for the public school means, narrowly, the exclusion of the Bible and devotional exercises; and, broadly, the exclusion of religious morality; and, extremely, all recognition of God. The common schools should teach common morals because

(1) A third of the children never see the inside of a church; (2) The church and the family are not sufficient to religiously educate the young. England tried it, and failed. Can we, then, succeed? Germany tried the secular basis, but she soon went back to her old method.

The lecturer then spoke of the advantages which would result from religious and moral training in the public schools, such as the balanced training which would be the result, and the prevention of denominational schools, and the disestablishment of those already established. Daniel Webster and Horace Mann were quoted as opposed to the secular basis of the common schools. Natural morals, rightly taught, involve the morals of the highest historical reality of morals, namely, the Christ. And natural morals cannot be taught without the Bible.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.
South Boston, St. John's.—The quarterly conference, on Feb. 5, unanimously invited Rev. Louis Albert Banks to remain with them another year, and requested the bishop and presiding elder to so appoint. The conference also granted their unanimous permission for the pastor to spend the month of September in London, where he desires to make special study of methods of work employed in the famous West Central Mission.

Bro. Banks secured twelve new subscribers for Zion's Herald, last Sunday.

Roslindale.—Rev. Dr. and Mrs. Dorchester gave a very pleasant parish reception at the new parsonage on Sheldon St. last Thursday evening. On Sunday evening Mrs. J. Ellen Foster spoke eloquently on "Constitutional Prohibition" before a large audience in the M. E. Church.

North Boston District.
Somerville, Union Square.—Within a month nineteen have been received on probation, five by letter, three into full membership, and seven baptized—total thirty-four. A pastor recently asked the people for \$1,000 to

pay a floating debt, and \$1,000 was the result. A more generous and heroic people it would be hard to find. Rev. George Bruce is pastor.

E. ST. JOHN, Gen'l Manager. **E. A. HOLBROOK,** Gen'l Tkt. & Pass. A.
CHICAGO, ILL.

The Family.

TRANSFORMATION.

BY REV. ALFRED J. HUGHES.

The present is better than all the past;
For the future a fairer mould is cast;
And our daily task is to shape and bring
An ennobled form from the meanest thing.

The garments of Night, strewn over his rooms,
Are laid by Morn on his magical looms,
And the robes of Day come forth, and the dyes,
Ritual vestment of Eternity.

We must take the shadows and make them shine;
We must take the water and make it wine;
And the space in earth and sky that is ours,
We must fill with light and adorn with flowers.

If a queen may shine in the silk arrayed
That a worm from a mulberry leaf has made,
We can change the forms that are coarse and base
Till they lend to our lives a finer grace.

So Nature is tending her looms, and weaves
From the buried treasures of last year's leaves
A splendid dress for the youthful May,
And flowers to scatter along her way.

The wind and the rain, the stream and the sea,
Are shaping the warped into symmetry,
And the bright sun sees as he downward goes,
That the world is richer than when he rose.

And beyond the triumphs of Nature's skill
There are transformations diviner still,
Where the souls that struggle and rise and fall
Are changed to His image who made us all.

Bradford, Vt.

LOVE-LIGHTED.

The silver days, the golden days,
The days of sunny weather,
With amber on the mountain line
And violet on the heather,
Are but remembered days, love,
Far from thee and me;
The lost delight is out of sight,
And form and love are gone.

Yet the gray days, the dreary days,
With gusty storms blow in,
And cloud rack smokes of the blast
And driven anywhere—
Through sob and moan and anguish
These days of muffled gloom
Their coronal of glory wear,
Which deathless stars illumine.

For in the mingled brightness
Of other years a tether,
Too strong to break in any stress,
Bound our two souls together;
And better pain with thee, love,
With thee, true heart to heart,
Than all the vanished sunshine,
And thou and I apart.

—MARGARET E. SANSTON, in *Harper's Bazar*.

NEARER AND DEARER.

Nearer and dearer are the blessed dead,
Than we are wont to think,
When with farwells and tears we bow the head
Beside that solemn brink.

Tell me, thou child of grief—canst thou not see
With clearer eyes than then?
Tell me if love—thy love—can ever be
A thing of earth again?

Oh, eyes that God hath cleansed with sacred tears,
Oh, hearts by sorrow tamed!
Ye see and love as never before,
While ye with flesh are bound.

And are they not, then, nearer whom we see
With eyes no longer blind?
And is not love the sweeter, if it be
Of an immortal kind?

Oh, comforting, sweet thought—that though we stand
On death-divided shores,
Love still can stretch to us its angel hand,
And lay its heart on ours!

—JAMES BUCKMAN, in *Youth's Companion*.

THOUGHTS FOR THE THOUGHTFUL.

Regard not much who is for thee, or who
Against thee; but give all thy thought and
care to this, that God be with thee in every-
thing thou doest. For he who will help,
no man shall be able to hurt.—
Thomas à Kempis.

Leisure misused, an idle hour waiting to be
employed, idle hands with no occupation, idle
and empty minds with nothing to think of—
these are the main temptations to evil. Fill
up that empty void, employ those vacant
hours, occupy those listless hands, and evil
will depart because it has no place to enter in,
because it is conquered by good.—
Dean Stanley.

As one looks round upon the community
to-day, how clear the problem of hundreds of
unhappy lives appears! Do we not all know
men for whom it is just as clear as daylight
that that is what they need, the sacrifice of
themselves for other people? Rich men who
with all their wealth are weary and wretched;
learned men whose learning only makes them
querulous and jealous; believing men whose
faith is always soaring into bigotry and envy
—every man knows what these men need;
just something which shall make them let
themselves go into the open ocean of a
complete self-sacrifice. They are rubbing and
chafing and chiding themselves against the
wooden wharves of their own interests, to
which they are tied.—
Phillips Brooks.

Fog-wreaths of doubt in fancy eddies drift,
Whirlwinds of fancy, counterpoises of thought,
Shadowy shadows where warm lives were sought,
Numb feet that feel not their own road, uplifted
On clouds of formless wonder, lightning-red,
What marvel that the whole world's life should
seem—

To helpless intellect, a Brahmin-dream,
From which the real and restful is out-faded?
Through the dim storm a white peace-bearing Dove
gleams, and the music of the shadowy dove,
The dream is past. A clear calm sky above,
Firm rock beneath; a royal-scarlet tree,
And One, throned-disseminated, the King of Love,
The Son of God, who gave Himself for me.
—Frances Ridley Havergal.

The true question for a man to ask of his
soul is not, "Am I fit to die?" but, "Am I
worthy to live?"—no; "Am I thinking
enough of death?" but, "Am I thinking
enough of life?" For it is no counsel of easy-
going carelessness that I am putting. I am
not preaching to have less thought or care
about death, and to leave the matter so. No;
but that that thought, that care, that sense
of a deep and awful mystery with which all look
at death when they think of it, shall be trans-
ferred to life. Then, in that spirit, go forth,
feeling each new day something of what it is
to be alive,—alive in God's great world, in
the beginning of a life that is to live on for-
ever! Do a strong, manly or womanly part;
accept the meekness that comes with a glad
thankfulness; take hold of work and duty
with a firm, hearty grip; in all life's inter-
course, whether of home or of the world, full-
fill a loving, helpful part. And then shall life
go strengthening, greening, all the way;
and there shall be no death, but only, some
day, just as the laws of being bring it, a
change, a passing on, and the unspoken word
"to come up higher" into the next and finer
stage of this wonderful life!—
Rev. Brooke Herford.

Somewhere in the black country there is
a coal-mine adjacent to a limestone formation.
The water as it trickles through the rock is
charged with lime, and leaves behind it on the

place where it falls a thin layer of pure white
limestone, which hardens as the water drains
away. But when the miners are busy at work,
the air is full of black coal-dust, which, falling
on this limestone, forms a black layer. At
night, when the men are not working, the
coal-dust does not fall, and there is a white
deposit. Next day, of course, there is a black
deposit again upon the white. And when this
mass is sharply cut with a knife, it shows a
succession of white and black lines alterna-
tely. But on Sundays, when there is no
work doing, the white layer becomes thicker;
or, should the men have a holiday, or be for a
time on strike, then, as no black deposit is
falling, the white slab becomes more deep.
And all this the tell-tale rock reveals. It is
being recorded in that concrete mass, and will
remain until the last and terrible upheaval. I
have but to cut off a slice, and the breadth of
these black and white lines gives a true history
of the successive periods of work, and
rest of the miners. Ah, brothers, in how yet
more indelible is your career being written—
black lines of vice and unbelief alternating
with white lines of penitence and better re-
solve, each Sabbath perhaps recording some
godward yearning and pious purpose, but
followed by dark strokes of godlessness again.
Oh! will you not to-night resolve that
no more black bands shall tell their tale
of impotence and unbelief, but that yours
shall now be the snow-white record of a life
gloriously up to the service of God?—
J. Thain Davidson, D. D.

LOSING HER HOLD.

THE schoolmaster and his wife, after morn-
ing meeting was over, took their way as
usual down Prout's Lane, and across the hill
homeward. The path was narrow; the domi-
nion walked first. He made a remark at long
intervals to his wife behind him, but without
looking back.

"Squire wasn't out. Reckon his lumbago's
worse?"

"S' likely."

"The doctor had his little grandchild with
him, I suppose his daughter has come for the
summer."

"I reckon she has."

There was a long silence after that, broken
only by the buzz of the bees in the red clover
and the ch-ch-k of the grasshoppers through
the hot grass. The old man stopped, as he al-
ways did on Sunday, to see how much the corn
in the lower field had grown during the week,
and to gaze meditatively at the pigs in their
pen. But Mrs. Holmes had no thoughts to-
day for the pigs or corn. She walked with
her head bent on her breast, almost forgetting
to hold up the skirt of her Sunday merino out
of the grass. There had been a strange
preacher that day—an old man with a quick,
sharp tone like the call of a horn, to wander-
ing sheep—very different from Father Lang-
ley's prolonged, drowsy hum. One or two of
his sentences rang in Ann Holmes' ears.

"While you live, live! You wrap yourselves
in selfishness and sit content as in grave-
clothes before you are dead. The world is full
of your brothers, starving, cold, ignorant. Go
to them! You owe them service to the last
breath of your life!"

Mrs. Holmes had asked the doctor's wife
anxiously what she thought of the sermon as
they came out of the churchyard.

"Mrs. Perry shook her head contemptuously.
"He's one of these half-cracked, sensation
preachers. What has Amity township to do
with the starving poor? We keep up our alms-
house well. Let the big towns see to their
own paupers!"

Ann was comforted for the moment, but she
remained uneasy. That hint about the grave-
clothes seemed a personal hint at herself. Could
the man know—

She hurried past the schoolmaster when
they reached their own gate, going up the
spotless board walk with beds of geraniums and
roses on either side, to the side door. She
could not resist a complacent glance at those
beds. Not a weed; the brown earth sifted
fine and smooth! There was no such garden
in the village; no kitchen was so exquisitely
neat, no parlor so speckless and prim. Surely,
her conscience told her, she was a good
Christian woman, fulfilling her duty, and had
nothing to be ashamed of.

She went up the stairs to her own chamber,
laid off her bonnet carefully, and then un-
locked a drawer in the press. She did not
need to lift the white towels. She knew per-
fectly well what was pinned up there. The
underclothing of snowy linen, the worked
flannels, the fine woolen shroud. She had
put in every stitch in them. Could the man
have known?

Every matron in Amity had her "funeral
suit" provided. It was a matter of pride to
have, just as Mrs. B. in Boston would delight
in her old Sateena or her Corot. The Amity
people gloried in their new cemetery. The
Holmes had their lot like the rest; a narrow
one, for there were only two to be buried in it.
Ann had her choicest roses set out there.
She had directed in her will every detail of
the trimming on her coffin.

She thrust her hand under the shroud now
and pulled out a little bag of gold coin. They
were the savings of years; pennies scribbled
out of clothes, milk money. They were a gift
for the handsome granite monument. "Erected
to the memory of Daniel Holmes and Ann
his wife."

"While you live—live!"
She dropped the bag as if some one spoke at
her back, locked the drawer and went down
stairs.

The "piece" was spread as usual on Sunday
noons; flaky bread, clover-scented honey,
delicious pies. Ann, as she cut the pie, was
unconsciously picturing the funeral. No
woman made such crust in Amity. No
woman was more faithful at meeting, at Sun-
day-school, at missionary society. In what
had she come short? Her starved soul demanded
of its Maker. Every duty, great and small,
had been well finished.

Mrs. Holmes was fifty-five years of age, but
she was used to speak of herself as near her
grave. She twisted up her hair in a wisp, and
wore the scuttie bonnets proper to old age.
The work of life, the field, was finished for
her. They had paid for the farm, so that
when one died the other was sure of a
maintenance; the farm and house were in
perfect order; the cemetery lot was bought.
The money for the monument was a kind of
trifling embroidery on this perfect life. The
clothes closed the deed.

As she sat pouring out the tea, thinking
these things over, her husband "reckoned"
again that the squire's lumbago was bad, and
that the doctor's daughter was at home. Then
he yawned drearily, and fell asleep in his
chair in the sun.

How much of his time he spent in yawning
and sleeping! Yet thirty years ago Daniel
Holmes was an eager teacher, keeping well
furnished with the knowledge and ideas of his
time, living in the world of books, news-
papers, music and pictures. She, too, had
been a live woman then. But they had come
out of town into this village, and set them-
selves to scrape together money to buy this
grave-clothes out of selfishness?

Ann went to afternoon service; but she did
not hear a word of Father Langley's discourse.
She was back in the town; long-forgotten
days, just as the laws of being bring it, a
change, a passing on, and the unspoken word
"to come up higher" into the next and finer
stage of this wonderful life!—
Rev. Brooke Herford.

As they walked home that evening she said
to the schoolmaster, "How long is it since we
heard from John, Danell?"

He did not reply at first, and when he did it
was with a strained, annoyed voice.

"Twenty-six year."

"I wish I and Abby could have hit it off to-
gether. I am 'fraid that it was not right to
shove them off, with neither money nor religion
'for a staff.'"

Daniel made no reply, but Ann understood
his silence as a more bitter reproach than
words.

The next morning she brought to him a
small canvas bag.

"There is some money I had saved for
buryin' expenses, Danell," she said. "I'd
like to take it instead for us to spend a week
in Philadelphia."

"What tomfoolery's that?"

"There's no poor folk in Amity, 'n maybe
we might see some there as we could give—
advice to. And you could look up the libra-
ries and museums."

"Needn't she said, with an ugly cough.
"And maybe we might meet John."

"Here, put the money away! I'll bank it,"
he growled.

But four days later Amity was shaken to its
centre by the news that the schoolmaster and
his wife had gone for an outing to Philadel-
phia.

"There's a queer customer," whispered one
of the attendants in the old Franklin Library
to another a week afterwards. He comes
every day that goes from shelf to shelf, breath-
less as if he had not touched a book for
years. Been buried in the country, I suppose."

"And why should anybody who could live
out of doors and dig, want to smell this musty
leather?" grumbled the other lad, who was
kind, and scooped up with an ugly cough.

He went up to Daniel, however, and helped
him in his explorations.

Our country pilgrims put up at an old-fash-
ioned inn in the lower part of the city. Daniel
came back to it at night fairly panting with
the triumphs of his researches. He had visited
kindergartens, industrial schools and muse-
ums, where art and science were taught with-
out charge to the poorest.

"As for the libraries, whole continents of
knowledge have been discovered while I was
dozing and snoring in Amity," he exclaimed.
Ann had made her rounds among the asyl-
lums, the hospitals for children, the free
classes, the crèches. Her cold gray eyes were
dim and wet.

"Half the world seem to be cold and harm-
ful, and the other half are working and warm-
ing, and he is that consumptive lad in the library
nothing to do but to make fine my shroud and
gravestone! But have you got any trace of
John or Abby, Danell?"

"No; I doubt it's no use, Ann."

As Ann woke day by day, and got her
hold upon the world again, her search became
more energetic. One day she came in at noon
red with excitement.

"I've found them, Danell! That is to say,
John and Abby are dead; but they've left
three children. The oldest boy supports them,
and he is that consumptive lad in the library
you took such a fancy to. Come right along!
Don't stop for dinner! Come! Three children!
And the Lord never before gave us one!"

Mrs. Ann Holmes' house is no longer the
nearest in Amity. The chubby little girl of
fourteen who helps her in the kitchen leaves
her work and school books here and there,
and the baby who tugs after Ann from morn-
ing until night drops her greasy bread and
butter even in the sacred parlor, unheeded.

"What's a clean floor compared with the flesh
coming on to their bones?" she asks triumph-
antly. "Look at Albert! He's another boy.
He's a born farmer. That library was killing
him."

"I'll have no abuse of libraries," Daniel
says. "I'm going up for study twice a year.
It doesn't do to lose your hold on the world.
You've got to keep step while you live."

"Yes," Ann replies absently. She is looking
out a hymn simple enough for Abby to
understand, and after that she is going to
make some flannel petticoats for baby before
the cold weather comes. They are cut out and
folded neatly in her basket, and the drawer
up stairs which held her fine shroud is empty.

—REBECCA HARDING DAVIS, in *Congregationalist*.

ABOUT WOMEN.

Australian ladies are taking up silk culture with
good success.

Mrs. Mary Lowe Dickinson has the direction of
the women's work in the Denver (Col.) University.

It is estimated that 200,000 women cast their
votes at the recent municipal elections in Great
Britain.

Miss Rosa Burnard, daughter of one of the edi-
tors of *Punch*, is her father's literary secretary, and
has recently compiled a birthday book from his
famous work, "Happy Thoughts."

Jenny Lind's monument, to be erected in London
by her husband, has just been completed in Glasgow.
It is in the form of a beautiful cross, about ten feet
high, cut from Swedish granite.

Mme. Daudet is a writer and poet of merit. She
reads the manuscript of her husband and sometimes
suggests alterations.

Mrs. Mary Hallock Foote, the wife of a civil en-
gineer, has spent most of her married life in the
mining camps of the West. Her reputation before the
public was first made as an artist, and she is almost
the only Century artist who draws in the old way,
directly upon the wood block.

Of the four women who received the Crisman
medal from Queen Victoria, one, Mrs. Newton,
of Toronto, is alive. She was a nurse all through the
Crimean war, and was shot through the knee in a
trench before the Redan. The Queen herself pinned
the medal on her breast.

"Edna Lyall," or Miss Bayley, describes the
manner in which her books are written as follows:
"The conception of my central character comes be-
fore my plot. I then plan the circumstances in which
his individuality can be brought out, and the minor
characters by which he is to be surrounded. I write
for two or three hours in the morning, but the time I
take over this work varies. I am very fond of travel-
ing, and when writing is difficult. 'Donovan' was
partly written while traveling in Italy."

Miss Margaret Elliot Francis, formerly superin-
tendent of nurses at the Buffalo (N. Y.) General Hos-
pital, edited a magazine called *The Trained Nurse*. It
contains hints and suggestions, hospital sketches, and
letters from trained nurses all over the country.

Rose Terry Cooke is said to be so much of an
invalid that she has been compelled to lay aside all
literary work for the present. Her new novel, an-
nounced nearly a year ago, has been completed, and
will shortly be issued. Mrs. Cooke will not attempt
another until she has regained her health.

At Evangelist Moody's school at Northampton,
Mass., is a fair-haired Norwegian girl who came to
this country entirely alone in order to attend this Sem-
inary. She says: "Norway is much better ac-
quainted with America than America is with Norway.
I learned of Mr. Moody's school through the papers. I
wanted to be enrolled among his number, and so I
came." There is a Bulgarian girl among Mr. Moody's
pupils and a number of Canadian damsels.

The Queen of Japan tries to promote the inter-
ests of women. She is very charitable, and is a patron
of the Red Cross Society and of the Tokio Charity
Hospital. She is especially interested in the educa-
tion of the nobles known as the Empress' School, and
one of the pictures on its walls contains poetry writ-
ten by her. She is a fine Chinese scholar, and many
of her poems have been set to music and used as na-
tional songs.

Mrs. Kate Richmond, who is at the head of the
Wisconsin Lead and Zinc Company, is one of the
most successful mining operators in the country. The

company has a paid-up capital of \$500,000, and its
entire business is personally supervised by Mrs. Rich-
mond, whose good judgment and shrewdness in min-
ing transactions are admitted.

A TRIBUTE OF LOVE.

TWENTY years ago next month a little
band of women met in Tremont Street
M. E. Church, Boston, one very stormy day, to
consider what some women could do to fulfill
the petition, "Thy kingdom come."

As a result came the organization, before ad-
journment, of the Woman's Foreign Missionary
Society of the Methodist Episcopal Church.

What it has accomplished in these two de-
cades cannot be told in words. Figures do
not represent it. That day alone can declare
it when nations came up before God and show
the results of the conversion and training of
their mothers and children, which they owe to
this and kindred societies. Woman's work for
woman touches tenderest chords in the hu-
man heart. Sympathy wins when other proffered
aid fails.

An anniversary meeting will be held, March
26, in Tremont St. Church. Miss Thoburn,
our first missionary, sent a short time after
organization, and Miss Swain, first medical
missionary, are invited to be present. All
friends are welcomed that day.

But the weeks and months will roll on, and
this occasion be forgotten. Years will pass
and bear away the actors in that first meeting.
It is thought best to place some memorial
where others, seeing it, shall ask, "What
means this?" and thus perpetuate the history,
and form an attractive introduction to the
Society.

Hence a

Memorial Window

has been decided upon, to be placed in Tre-
mont St. Church, its birthplace. And in order
that all friends may have a share in this
beautiful testimonial, they are hereby invited
to send contributions, large or small, to Mrs.
Rev. D. Dorchester, Roslindale, Mass., with-
out further notice or appeal.

This should be done at once, that it may be
in place and paid for before the anniversary.

This is not a duty urged upon our member-
ship, and should in no way interfere with the
pledges, dues, and thank-offerings. Let no
one divide in order to do this. But it is an
honor and privilege extended to all who feel
it such, to thus perpetuate the names of the
founders. Others have labored as earnestly and
devotedly since, but these were the women
who dared. It costs something to venture into
a new enterprise. Courage, faith, prayer,
wisdom, combined to bring to us the bless-
ings of this ennobling fellowship, and make us
consciously co-workers in the salvation of the
world.

Who is grateful for this? Let her respond
with some added tribute, and erect this, not
only as a memorial, but a living preacher to
speak continually of our loved society, and of
the command to "Go into all the world."

M. A. DORCHESTER, Chair.
M. F. ODELL, Sec. of Com.

THE KING'S DAUGHTERS.

THE following is an item of information in
regard to the incorporation of the Order of
"The King's Daughters," taken from the
February number of their magazine, *The Sil-
ver Cross*.

"Early in the summer of 1888, the Central
Council decided that the Order of 'The King's
Daughters' ought to be incorporated. This
would secure for us conditions for incorpo-
ration. It would enable us as an Order to
hold property and to enjoy the other priv-
ileges pertaining to a corporate body.

The necessary steps were taken, and an act
of incorporation has been secured. Our
badge, the Maltese Cross, bearing the letters
'I. H. N.' on one side, and on the other the
date, '1888,' was made the seal of the corpora-
tion, and hereafter around the eye of each
badge the word 'Seal' will be placed. Our
name, 'The Order of the King's Daughters,'
and our badge or seal, have, by this act of in-
corporation, become the private property of
the Order, and to use the one or to manu-
facture or sell the other without the authority of
the Order given by the Central Council, be-
comes an illegal act."

The Little Folks.

TRUTH IS BEST.

BY ETHEL CONVERSE.

THE large farm wagon was standing before
the door when Mrs. Holbrook and little
George came out ready for a drive. Three
children stood in the doorway while Mr.
Holbrook lifted George to the high seat and
helped Mrs. Holbrook to climb over the wheel
to her place beside him.

"Take care of the fire, Persis," said the
father, as he gathered up the reins.

"And, Persis, if Johnny should have the
croup to-night, don't forget to do as I told
you," added Mrs. Holbrook in an anxious
voice.

"Pooh! he won't have croup," said Mr.
Holbrook, encouragingly; "he's been remark-
ably well lately."

"Don't stand there, children; go right in,"
cried the mother, as the restive horses dashed
away.

The children watched the wagon until it
disappeared beyond the barn, and then with a
feeling of loneliness that was shared even by
little Johnny, they returned to the long, low
room that served as sitting-room, kitchen and
dining-room in Mr. Holbrook's Wisconsin
home.

Persis was only twelve years old, but from
having frequent responsibility thrust upon
her, she was unusually thoughtful and self-
reliant. The news of the serious illness of
Mrs. Holbrook's sister, who lived twenty
miles away, had called her father and mother
from home late in the afternoon, and Persis
was left alone with the children, until her
brother Harry, who was at school in the near-
est town, could be sent to her.

The cattle had been fed, the milk strained
and set away, and Persis had only to get sup-
per and put the children to bed. She was a
timid child, "entirely destitute of physical
courage," her father had once said.

"She dares to do right," her mother had
replied, and Persis, overhearing, had been
strengthened in that better kind of courage.
The boys returned to their play in the corner
of the large room, and Persis, after having
tidied up the room, soon forgot her loneliness.

In an interesting story found in the weekly
paper.

A loud knock startled her, and when her
trembling fingers unfastened the door, the
appearance of the man who stood before her
increased her agitation. She did not see the
wagon waiting at the watering trough just
beyond the barn, but only the tall, rough-
looking man, whose abrupt speech was not
reassuring.

"Is your father at home?" he asked.

"No, sir," replied Persis.

"I'd like to see your mother a moment
then."

"She's gone with father."

"Will they be home soon?"

Review of the Week.

Tuesday, February 5.

Several heavy failures have occurred at Rome.

In France the Opportunists are plotting the overthrow of the Floquet ministry.

The Spanish steamer "Rema" foundered off the Philippine Islands and all on board were lost.

General Legitimé is said to be gaining ground. Several Haytian towns have submitted to him.

Owing to threats, Secretary Balfour has increased his police guard in Phoenix Park, Dublin.

The total shortage of the abounding county clerk of Indianapolis, J. F. Sullivan, foots up at \$125,000.

The affairs of the old Panama Canal Company are in liquidation. M. Brunet has been appointed liquidator.

A petition has been presented to Congress asking for the preservation of the celebrated ruins of Casa Grande in Arizona.

The steamer "Nerid" and the British ship "Kilochan" were in collision off Dungeness and both sank; twenty-five lives were lost.

The German government requests a resumption, at Berlin, of the negotiations concerning Samoa, which ended at Washington in 1887.

The carnival festivities at Montreal were begun. The ice palace was formally opened by Governor General Stanley. The weather was very cold.

In the Senate, the Union Pacific Funding bill and Mr. Sherman's bill on Trusts were discussed; the report of the committee on the Texas election outrages was received. In the House, filibustering prevented the transaction of any important business; the Copyright bill and other measures were forced to go over.

Wednesday, February 6.

A large pig-iron train was organized in New York.

The New York street car strike has been declared off.

Rudolf's death precipitates a conflict over the Austrian succession.

John C. New is thought to be the coming Secretary of the Treasury.

Mr. O'Brien has been permitted to wear his own clothing in Clonmel prison.

Both Great Britain and France are said to favor General Legitimé as president of Hayti.

The Massachusetts House passes the Prohibitory Constitutional Amendment, 161 to 69.

Before the Parnell Commission an American named Beach, or Le Caron, gave testimony to revolutionary utterances of Mr. Parnell. The latter's Scotch suit against the Times has been dismissed.

The Senate devoted some time to the Oklahoma bill. The legislative, executive and judicial appropriation bill was taken up. Civil service was discussed. The conference report on the amendments to the interstate law was considered. The House discussed the Nicaragua canal bill.

Thursday, February 7.

A slight earthquake shock was felt at Charleston, S. C.

Rev. Dr. Henry Batteries of New York was elected bishop of Michigan.

By a vote of 17 to 13 the New York Senate passed the bill creating a State naval militia.

Dr. Le Caron continued his testimony before the Parnell commission regarding the Irish agitation in America.

Mr. Bayard informed the German minister that Prince Bismarck's proposal for a conference in Berlin had been accepted.

United States officers at New York libeled the steamer "Carnegie," chartered to carry contraband goods to San Domingo.

An outbreak against foreigners has occurred at Ching-Kiang-Poo, China. The British and American consulates have been looted.

The U. S. Senate discussed Chandler's resolution concerning naval officers' claims. The House agreed to the conference report on the Nicaragua Canal bill, the vote being, 177 to 80. The bill giving \$300,000 for the constitution centennial was reported as an amendment to the Sundry Civil bill.

Friday, February 8.

The Thurlow steel gun was successfully tested at Annapolis, Md.

Refugees at Shanghai report that the foreign concession at Ching-Kiang-Poo has been destroyed.

Beach, alias Le Caron, continued his testimony before the Parnell Commission regarding Irish revolutionary societies in America.

Harold M. Sewall, consul-general to the Samoan Islands, was requested by Secretary Bayard to tender his resignation immediately.

The steamer reported sunk by collision with the bark "Largo Bay," off Beechey Head, proved to be the "Glencoe" of Glasgow; fifty-two lives were lost.

The U. S. Senate agreed to the conference report on the Nicaragua Canal bill. Civil service was discussed. Mr. Hoar approving the extension of the rules to postal mail clerks. The House passed the bill for the disposal of public lands under homestead laws. Amendments to the Army Appropriation bill were discussed.

Saturday, February 9.

The Catholic missionaries in East Africa held by Bushiri were ransomed.

A labor riot occurred in Rome; thirty persons, mostly policemen, were wounded.

Assignment of the Pacific Guano Company with liabilities from \$750,000 to \$1,000,000.

The President nominated Carroll D. Wright, of Massachusetts, to be commissioner of labor.

The report comes that 150,000 persons are starving in the Chinese province of Ching-Kiang.

The protocols on Samoa were made public, the seal of secrecy being removed from the Washington conference.

The Dominican general elections will be postponed until another year on account of the growth of the annexation sentiment.

The coroner's jury in New York finds that Foreman Snyder killed Stricker McGowan, but exonerates him from all blame.

Cashier A. S. Gookin, of the Manhattan elevated railroad of New York, is a defaulter to the extent of \$60,000. He has gone to Canada.

Thomas Sampson, late agent for the Washington Mills, Lawrence, has attached the company's property for an alleged breach of contract.

In Congress considerable important business was transacted in the Senate. The Legislative and Pension Appropriation bills were passed. Mr. Mitchell spoke on the Pacific Funding bill. The House passed the Army and Agricultural Appropriation bills.

A despatch from San Francisco states that investigation has brought to light the fact that scores of Chinese men and women are smuggled into the United States and sold into slavery. A syndicate says the women in China for about \$100 and passage. A ready market is found in San Francisco for these modern slaves at \$1,200 to \$2,000 each.

Monday, February 11.

The steamer "Haytian Republic" arrived in Boston harbor.

Wyeth & Bro., chemists, Philadelphia, were earned out. The loss will be over \$200,000.

A monster meeting in Hyde Park, London, denounced coercion and the brutal treatment of political prisoners.

President Cleveland removed Civil Service Commissioner Edgerton and appointed Assistant Secretary Hugh S. Thompson, ex-Governor of South Carolina.

In the Senate, Mr. Dawes described the condition of things in the Indian Territory as deplorable. The Fortification appropriation bill was amended and passed. The Union Pacific funding bill was again considered. In the House, Mr. Blount explained the provisions of the Post-office Appropriation bill.

Dr. H. O. Marcy, the eminent medical specialist, speaks next Monday on "How Ministers May Ward Off Disease."

OLIVER HUCKEL.

AN APPEAL.

To Pastors of M. E. Churches and all whom sympathy constrains to aid.

DEAR BRETHREN: We are in deep affliction, and pray you to help us if you can. We have lost our son. He left us on January 5, without money, and having only the clothes which he wore about his work in the barn; and we have not seen him since. He had thoughts of working and earning money, and he may have found work in some mill or with farmer or about some store. We have had little idea as to where he may have gone. We have thought of the mills and factories of New Hampshire and Massachusetts, but he may have found work in any rural district.

Dear Brethren, we have thought that you might be disposed to help us in our great need, by reading the description below, and interesting your people and community, as far as may be, in looking up any stray boys that may recently have been seen or found work among them. Dear Brethren, I fear for the reason or the life of his poor mother, if we cannot soon find our boy. Do help us if you can, and remember us in your prayers. If you find any clue to aid us, please address, Rev. L. Dodd, Richmond, Vt.

36 REWARD!

Robert L. Dodd, aged 15, left his home in Richmond, Vt., Saturday, Jan. 5, 1889, and has not been heard from since. He is rather tall and slim, about 5 feet, 4 or 5 inches in height, has brown hair cut short, rather thick lips, keen dark blue eyes, thin straight nose, shortish chin, forehead rather high and narrow, complexion fair and clear, cheeks inclined to be rosy, neck rather short, shoulders narrow and square, chest narrow, legs long, slightly inclined to stoop. Was dressed when he left home in a "boy's" short coat or roundabout, brown and checked rather short for him, sleeves too short. Pants brownish, with a small stripe, rather short and well worn, dark blue flannel shirt. Wore on his head a dark blue topknot with black rim and a tasseled, had no overcoat, wears a No. 8 shoe, had on a pair of steel shoes well worn, had no money, is a still, quiet boy, rather hard to get acquainted with. Is a good scholar, and has a natural talent for learning. It may be that when he laughs that he has lost some teeth on one side, caused by the kick of a horse.

Mr. A. E. Cutting, manager of the Boston office of John D. Knox & Co., Investment bankers, of Topeka, after a sojourn of two weeks in the State, left for his home yesterday much pleased with the beautiful and progressive capital city, and with the climate, people and productions of the State. He would be pleased if Providence called him to this State to make his permanent home. — Topeka Capital-Commonwealth.

If YOU HAVE A SISTER, Mother, wife or lady friend to whom you desire to give that most acceptable of all presents — a handsome black silk or satin dress — we recommend our readers to write for samples to O. S. Chaffee & Son, Mansfield Centre, Conn., sent free on application. Do not be deterred by the thought that a purchase of this kind is beyond the limits of your purse; it is not, as a silk dress bought from this firm will cost you no more than many ordinary cloth suits. On ordering from the samples, the pattern you select is sent to our residence; and if you are not pleased with it in every particular, it will be taken away again without expense to you. Try them; it will pay you to do so.

The adv't of the "Household Monthly" which appears in another column, is a very attractive one and tells its own story in a plain, unvarnished way. When people can get so good a paper as this, together with a young's paper, a manual of fancy work, and Webster's Handy Dictionary besides, all for a single dollar, the publishers ought to be inundated with the demands for the great reading public. The Household Monthly is now in its seventh volume.

Attention is directed to the card of Drs. Read, of Boston, to be found in another column. They are the oldest practitioners in the city in their specialty, and have had marked success in the treatment of their patients.

From steamer Dr. Ruyter, Jones, McDuffee & Stratton have landed a supply of French porcelain cooking dishes such as are used in the Paris cafes.

Policy holders in Massachusetts Life Insurance Companies are guaranteed by the laws of the commonwealth certain legal rights that may become of very great value. All policies issued by resident companies are made non-forfeitable, so that if the insured cannot longer pay the premium, the policy must continue in force until a full equivalent in insurance is received. The laws of Massachusetts also require its companies to pay the cash value of the policy to the holder if at any time a surrender of the policy is tendered. A policy-holder can read in his policy issued by the Massachusetts Mutual Life Insurance Company, the exact figures showing its value in case he ceases to pay premiums.

THE SHAPE'S THE THING.

The New Year finds entirely new designs in Furniture.

Our business is twofold. As manufacturers we are known to four-fifths of the purchasing public. To the other one-fifth we have a reputation as Collectors. Fresh Novelties arrive here nearly every week from all parts of the globe. Acres of exhibition space are open to the display of these goods.

From over 500 new styles of Study and Occasional Tables just received in stock we select one for illustration. Its distinctive originality impresses every beholder. These curious and interesting shapes are found only with us. Rare patterns are not necessarily expensive, but they are always eagerly sought. This trade is distinctively our own.

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ROYAL Shephard, Norwell & Co.

EIDER DOWN FLANNELS 36 INCHES WIDE.

We have secured another large lot of fine EIDER DOWN FLANNELS, in CREAM, GRAY, LIGHT BLUE, CARDINAL, FRENCH BLUE, and WINE COLOR. Former price, 80c. per yard. Our price now is 50c. PER YARD.

This is one of the best fabrics known for Children's Cloakings, Ladies' Wrappers, Bath Gowns, etc. Full 36 inches wide and perfect in every respect. Send for samples.

SHEPARD, NORWELL & CO. WINTER STREET.

Tremont Temple, Feb. 18.

A Lecture by Rev. Geo. Thomas

OLD STANDARD LONDON DESIGNS

In Dinner Sets, handsome decorations reproduced by Minton, Wedgwood and Copeland. These sets cost from \$50.00 to \$200.00. We have also the OLD BLUE DRESSES CHINA

Dinner ware, as well as the Old Blue China and Old Blue Nankin China, which, being stock patterns, can be had in sets or parts of sets. We have also novelties in

OLD COALFIRE CHINA

For Dinner table ornaments, shells, trays, etc. Visitors will find on entrance floor the

TOURNAI PATTERN DINNER WARE

from the Waterloo potteries, which we are the sole agents for in the States. For moderate cost, reliable underglaze decoration, it has no equal. A stock pattern readily matched.

PARIS CAFE ENTREE DISHES.

Just landed from the steamer Dr. Ruyter, specialties in Fr. Porcelain (best proof) — Shired Egg Dishes, Omelet Pans, Welsh Rarebit Dishes, Fish Croquettes, Chocolaters, Cafetiers, Pastry Rollers, etc.; also

BOUILLON CUPS AND SAUCERS

from Wedgwood and the Worcester Royal Porcelain Co., with cups and without.

ONE PRICE IN

plain figures, and we are not undersold in ware of equal value if we know it.

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Enamelled Drawing-Room Cabinets.

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Send for a copy of David's Monthly List.

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OF SOUTHERN CALIFORNIA.

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"ALUMINUM."

The precious metal now extracted by a simple process, in large quantities by the Furnace and Refining Co., of Toledo, Ohio, is offered for sale at a low price. It is lighter than silver and superior to gold in brilliancy, durability and lustre for the ornament of the body and of household utensils. Why not investigate? Aluminum is coming into vogue, and very soon, it will be used in all metal work. Send for sample and name this paper.

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175 TREMONT STREET, BOSTON.

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